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# The Ecclesiastical Review

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# THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. III.—(LXIII).—JULY, 1920.—NO. 1.

## THE PRIEST AND THE LITERARY SENSE.

VERY generally we do not understate the importance of learning in our clergy. It finds enthusiastic eulogy every summer from retreat masters, and spiritual writers cover the subject in several generous chapters. One might quote from St. Thomas Aquinas to Cardinal Manning for confirmation of this. "Holy priests", "learned priests" have been balanced and compared down the centuries. Our seminaries, one may well suppose, have splendid courses in philosophy, theology, Holy Scriptures, and kindred studies. We have outgrown the days when the demand for priests was so insistent that the time of training was necessarily brief and the work of preparation necessarily incomplete. Now our courses of study are more systematically planned and more carefully carried through. They are supervised by men who have certain mastery over their subjects, whose range of vision goes beyond the narrow limits of a text-book.

Learning, however, to be serviceable, must have a suitable means of conveyance. It is useless if permitted to lie in the storehouse of the brain, like so much packed merchandise. Language is the normal means of carrying thought from mind to mind. The more perfect the means of communication, the more surely and quickly will a thought reach a point of destination. This idea, of course, is found expanded and emphasized in Herbert Spencer's *Philosophy of Style*. It is this power of conveying ideas to people in printed or spoken word, that, humanly speaking, will give to the priest much of his power in the world.

This power has many names: style, expression, gift of language, command of words. I use the phrase "literary sense" as meaning not alone the gift of writing or speaking, but that human culture which includes appreciation and a critical sense, as well as the ability to express. When I refer to the possessors of this power, I have in mind, not men who are in literature almost by profession; priests who have achieved rank as essayists, novelists, or poets. I am considering rather the average priest, who is expected by virtue of his training to be so cultured as to be able to make language to obey most of his behests in written or spoken speech; who knows with certain definiteness the great names of literature and who reads prose and poetry with understanding and appreciation.

No one ought to speak lightly of the gift of expression. It directs the thinking and sways the feelings of men. Our experience confirms this. Language, spoken or written, that is marked by clearness and grace finds ready acceptance by the mind; while strength, in its widest meaning, quickens the emotions.

Why should not the priest write and speak with clearness and force? Who has greater opportunities to get in contact with books? Who has a more impelling need of the power of expression? Scarcely any profession makes more frequent demand for the spoken word. Every Sunday, at one or more Masses, the priest interprets God's truth. What is this interpretation to be? A genuinely enlightened message in which one will note a chaste exercise of language, luminous explanation, and well fitting illustrations? One hopes so; but often is it not true, by contrast, that the message will be nothing more than a shallow paraphrase of a Gospel narrative, an unprepared assemblage of platitudes delivered without warmth or illumination?

To accuse of "literary climbing" those who endeavor with painstaking sincerity to give God's word a worthy vehicle indicates failure to appreciate priestly opportunity to make known the truths of our Faith. The tendency is quite too common to chill with irony the efforts of those who try sincerely to preach sermons that are marked by literary expression. There are, to be sure, sermons that have the rhetorical sound and little of the rhetorical feeling; sermons that have the visible

gymnastics but not the animating soul. There are young clergymen who deliver sophomoric sermons to matter-of-fact people, young men of long-reach ambition, and short-reach judgment. And yet the signs point to brighter promise when we find young preachers whose sermons have mostly the blossoms of rhetoric and little of the ripened fruit of thought and experience, than when we find young preachers in whose utterances we find neither flower nor fruit. The priest young in the ministry who preaches "rosy dawn" and "dying sunset" sermons is looking outward and dreaming anyhow. Some day he will look inward, will grow self-critical and many of the flowers will bear fruit. There is more of hope for the young man who introduces with extended palm "drifting clouds" and "twinkling stars" into his sermons, than for his antithesis who reads the Gospel in the vernacular on Saturday evening and preaches a discourse next morning as desolate as a desert and as disconnected as the acts of a variety show.

Priests in charge of parishes are crowded with opportunities for giving good example in the matter of preaching sermons in which one notes the presence of a chastened literary flavor. Some of our parish priests do give this good example one is confident. They are men of introspection and discrimination in thinking and judgment. They value language not so much as a means to convey thought as an almost inseparable element in the process of our thinking. For is it not true to say, we have not fully thought out until we have adequately expressed? And is not much of the work of thinking the striving to set thoughts to words?

The most serious obstacle one encounters in propagating the doctrine of "preparedness" to our preachers is the not-worth-while attitude so many of us assume. We take it for granted that good composition is wasted on our Sunday Mass audience. That audience is composed for the most part of common toilers and business people. Any grace of language, any arabesques of rhetoric will be lost or thrown away. Our people are not schooled in the graces of diction, they do not take in the rounded loveliness of well made sentences. One is afraid we take this point of view to excuse our wandering, wayward Sunday discourses. As a matter of fact, those who are designated as "the plain people" have a keener sense of

appreciation than we seem inclined to grant them. They can distinguish sincere feeling from simulation, and orderly thinking from wordiness and mind wandering.

Our Lord spoke to shepherds, to fishermen, to tillers of the land. And while we do not find any of the pretences of learning, any of those obscure allusions that suggest bookishness, we do find all over the sacred pages that contain His spoken word, those rhetorical devices that help to brighten and soften utterance. The lilies of the field, the birds of the air, the fig tree that sprouts when summer is at hand, the banked clouds that tell of the coming storm, all are brought in to awaken memory and to stimulate imagination. He spoke a language His hearers understood; but, for all that, a language which shows us the Seer and the Poet. One may use simple words and avoid all ambitious marshaling of phrases, and yet be scholarly, impressive, and finished. One has only to read Lincoln's Gettysburg Address to arrive at the true inwardness of this. Such "art concealing art" is arrived at only after patient self-criticism which aims at clearness and sweetness in word and phrase.

Nor should we consider this striving beneath us. Any effort to make God's word more effective is not wasted. Lawyers spend time and thought and invite criticism to make more effective their appeals to juries. They do not rely on a general knowledge of the law; they are not satisfied with a few "points" which they expect to deliver "on their feet", with much volume of voice and considerable circumstance of manner. We are pleading the cause of Christ; our people are the jury. They are sympathetic and patient listeners. The law and the evidence are all on our side. But is it not true that often and often we fail lamentably in our statement of the case, and our appeal is altogether ineffectual? We go down from the pulpit carrying with us a lost decision.

Sermons that are literary or quickened by feeling, or whatever word will best express the idea of "finished", must be prepared. This preparation is remote and immediate. It is as remote as the priest's college course and as immediate as the prayer on the altar step before he ascends the pulpit.

One fears we do not receive enough literary training during the years of our preparation. Or if we do, we do not always

make it appear in our sermons. In the matter of literary finish we very frequently find that Protestant ministers outdistance us. They do not reach down into doctrine, it is true, but they do achieve literary expression.

English, as heretofore taught in many of our preparatory seminaries and colleges, has been a course of literary history and critical analysis. There has not been any serious effort to stimulate creative work. Class periods are taken up memorizing the birthplace and the date of death of John Dryden from some "History of English Literature". Long hours are spent on the facts of a writer's life, on certain *ex cathedra* judgments about a writer's work. We seldom find anything to stimulate creative effort; nor do we often meet a teacher who is a good reader and quickens enthusiasm by bringing out in the spoken word the beauties of a page of prose or poetry. We are told of the "rise" and the "climax" and the "fall" in tragedy, but how few of us have come to know even one of Shakespeare's plays? Many of us leave college, our notebooks crammed with learning about the epic and the drama, about Browning and the poets of the Classical Age; but we are barren of appreciation. We have not been taught to know literature when we see it. There has not been developed in us the sense of literary values. We have not had teachers who gave us object lessons through reading, and thereby quickened in us the desire for expression.

It is to be feared we used our books in the seminary course as a means to an end. We studied so we might successfully pass our examinations. Once ordained and securely established in our parish, we packed away our books, much as lifesavers are packed away after the ship has found secure anchorage in a safe harbor. There are of course priests who are students, just as there are physicians and lawyers who are such. But is it not too general among us to be satisfied with a static condition intellectually? The knowledge acquired in the seminary has not been made to multiply. We permit ourselves to fall back on "experience" as more reliable than "book knowledge"; we are inclined to pooh-pooh the scholar as a cave-dweller, a dreamer, an exotic, and to glorify the practical priest who lays cornerstones and adds a side porch to the parsonage.

One does not, of course, undervalue the practical man who builds a school and installs sanitary heating. But why cannot the priest who has the talent to collect an assessment gather his toll also from books? One is not always putting a new roof on the church, and the parish hall will be finished sometime. "The world is too much with us." We are not sobered enough by reflection, nor do we deal sufficiently with ideas to find pleasure in reasoned and speculative intercourse. We talk about people, their mistakes and pettiness. We do not exchange ideas in the best sense. We discuss things purely objective on which the mind is not required to exert itself, instead of certain abstract, impersonal truths. Hence we are not thoughtful men who find delight and profit in what Bishop Spalding has called "Things of the Mind".

Much of this is due to our reading habits. The morning paper, three sermon books, and the current volume of the Breviary make up what may be considered our "working library". The morning paper keeps us in touch with the kaleidoscopic world about us. How much time we spend over its varied contents will depend often on the size of the cigar we smoke. For most of us that will be too much. The material of the daily paper, it is trite to say, is hurriedly collected and written with small consideration for literary values. Very little of it all is permanent. The daily press may be making history every day, but most of us priests are not so beforehand that we cannot wait till the history is made.

Out of the sermon book we may get a ready-to-serve discourse which we distribute to our people once a week. Of course, sermon books serve a purpose. If rightly used, as is true of any reference book, they will prove helpful to the earnest preacher whose ambition is to break bread, not stones. A sermon book may give suggestions as to arrangement, may add stress to a point of view, may shed an illumination. It should hardly be required to do more. One finds it hard to imagine a thoughtful man, who feels the responsibility of his priesthood, giving, either literally, word for word, or in substance, paragraph by paragraph, his Sunday sermon out of a sermon book. A sense of self-respect should impel one to do one's own thinking. What comes out of our minds carries our convictions. We are more forcible exponents of truths that

are assembled as a result of our own ordering than we are of those that have been assembled at the ordering of someone else. There ought to come to one a sense of serfdom when one sings off, schoolboy fashion, what another has prepared and set down. Sermon books are asylums that place out thought offspring. The priest's mind should be his chief sermon book. He may seek illumination and enlargement in the process of his thinking, but to deliver in spoken word page after page of another's work is a lowering of the standard of clerical honesty and intelligence. When writers of "Sermons for Every Sunday of the Year" tell us their efforts are spent for the benefit of "overworked priests", they flatter us to our literary harm. Their books may have a better sale because of this artful bit of comfort they offer us, but in our hearts all of us know better. There are periods when priests are unusually busy, but very rarely are they so busy that they cannot prepare their Sunday sermons. One finds it difficult to conceive a thoughtful, ambitious man so engrossed in any business that he cannot get away from it to make ready a discourse for his people. He will never substitute a meandering, undisciplined, much-mentioned "talk" for a coherent, satisfying sermon.

The third book of the "working library" is the current volume of the Office. One does not wish to appear critical, nor to seem occupied in the work of examining other people's consciences. Yet is it not true that in many instances we recite the Divine Office with very little mental leaning on the sacred pages? We begin, read on; we get through. How many of us can quote an incident from the Old or the New Testament, a prodigy from the Second Nocturn? This barrenness results not only from want of spiritual seeing, but also from habitual mental inactivity.

The priest who aims at more than superficial culture, who "dreams dreams and sees visions", who is not satisfied with a static condition, who is ambitious to know more so that he may live more, offers an inspiring contrast. He is mentally awake; he is watchful and receptive. He has a library not for the vision of his bishop, but for his own benefit and delight. The poor and the sick of his flock, the children of his school, some lines of his daily Office, a page from an old volume or from a book of to-day, an afternoon walk under an autumn sky

when the leaves are saffron and gold—will quicken the thoughts that " lie too deep for tears ".

The world generally will always hold in high honor priests whose feet are not sunk in the clay of the commonplace, who are not so immersed in brick and mortar that they cannot breathe the lighter air of idealism. There is refreshment, light, and peace in getting away from the figures in the stub of the check book to the figures on a page of poetry. Even in this very practical age, there comes a sense of freedom in being able to get away from the world of doing to the world of dreaming. The priest, more than all others, must be a man of vision, upward and inward looking. This will not, of course, make him less prayerful and meditative, less humble and charitable; it will not tend to create in him a spirit of aloofness, of unsociability. It will not cause him to assume the faraway gaze and the strange manner of the standardized poet. Ability to read with appreciation, and to write with unction that is sincere and with power that is held well in reserve, need not lead one to assume a strange, forbidding manner, and to forget to brush one's clothes.

A priest can be part doer, part dreamer and thinker. If he is merely a material builder, whose horizon lies just outside his pressed-brick parsonage, he is not much more or less than the shrewd, unimaginative business man of mediocre culture, whose measure of life is a limousine and a country home. Of course, one may easily overstate a position when it comes to deciding between the man of temperament and the man of affairs. Both are needed in the world and in the Church. What one hopes to see more and more realized in the priest is the harmonious blending of the two qualities. We want the broad culture that makes for uplift and the business sense that keeps mark on practical affairs. Then we shall have united in one soul what Horace calls " utile et dulce ", " the useful and the agreeable ".

P. J. CARROLL, C.S.C.

*South Bend, Indiana.*

## "UT CHRISTO INTENDERENT".

THE quietness of the evening and the undisturbed silence of the rectory on this particular Sunday evening had proven sufficient to make Father Brown reflective. Certainly it was unusual for him to be in such a mood, at least for any length of time, but he would not now have said that it was proving disagreeable. On the other hand Father Brown's reflections were at the moment of a particularly agreeable nature. In point of fact he was considering, with some regard for details, that he had been a success; and that this was not only recognized by himself but acknowledged by others. These were thoughts that need not too readily be dismissed. It had not been his custom of late to dismiss them. In the earlier days it had been his constant practice to refer success outward from himself to that direction from which he had piously understood success had come. He had felt then that the works of nature and of grace should better and more truly be referred to the Author of both, himself to be regarded as an instrument. But for some years past there had been a change. Had he been asked about the matter he should have said, of course, that he continued to be, at least so he hoped, the imperfect instrument of God's perfect work. Yet it was certain that, as nobody else asked him such a question, so neither did he ask it of himself; and not being asked it was not answered, and Father Brown was in the way of forgetting a certain final cause of priestly activity.

Assuredly he was active. As pastor of a large city parish he had always had many duties of an absorbing nature. He had found that these led him in nearly every direction save where reflection was possible or likely. There were, first of all, the duties of his own parish. Nobody who understood the seriousness with which he applied himself to these could think of them as less than all-absorbing for him. The parish was large, and he himself had made it so. He had built the church whose outline against the late evening sky he could now largely descry from where he sat reflecting in his study. There was no debt on it. It was thought remarkable that he should have paid off the debt in so short a time. It was remarkable—but, then, he realized, people had begun to expect remarkable things of

him. He had, moreover, completed the building of the school. It was recognized as model in every respect. The bishop had said some very nice things about it and about him at the placing of the corner-stone, and further nice things when, a year later, the school had been opened to the children. Then there was the Sister's house. This had been his latest accomplishment. Yes, on the whole he had attracted attention to himself. He had rather meant that he should attract attention. He felt that now he might legitimately congratulate himself on the attainment of a purpose.

But besides these there were other things. He was, when he considered the matter, something of a figure in the life of even the large community in which he resided. He had served on nearly all civic committees where the influence of persons of importance had been felt to be needed. He hoped that by this, too, he had in some sense established a position for himself, and that the recognition which had already come to him as a result of his labors for himself in this field would by itself constitute a reward that others might indeed envy but could not take away. It will be understood that the very activities which usually made it so little possible for Father Brown to give himself to reflection were now, as subjects of reflection, making it decidedly agreeable for him.

Established as he was in this not unpleasant state of mind it was rather too bad, as it turned out, that Father Brown should have opened the book on which his hand had all this time been resting. It was, by oddest chance, a volume containing the third part of the *Summa Theologica*. It was years since he had opened it and he was at a loss to explain how it found itself off the accustomed place on his book-shelves. As it was, he considered the page opened before him. The second article of the thirty-eighth question was set forth. He smiled faintly as he read the title of the article: "Utrum baptismus Joannis fuerit a Deo". He had always been broad-minded enough to recognize that at least it never did any harm to discuss these questions. They did not have, and could not have, any bearing on the practical life of the mission (Father Brown was nothing if not practical), but this was very far from saying that they might not have a place in books. He read on. The Angelic Doctor was entering objections against the thesis.

Father Brown read the first objection, jumped the "corpus articuli", read the answer to the objection, was informed and passed on. The second objection arrested his attention more fully and he read it a second time.

It would seem that the Baptism of John was not from God. Every doctrine that proceeds from God anew is confirmed by some signs: thus the Lord (Exod. 4) gave Moses the power of working signs; and in Heb. 2: 3-4 it is written that our faith "having begun to be declared by the Lord, was confirmed unto us by them that heard Him, God also bearing them witness by signs, and wonders". But it is written of John the Baptist (John 10: 41), "John indeed did no sign". Therefore it seems that the Baptism wherewith he baptized was not from God.

So far as Father Brown could make out this it seemed that it constituted a certain argument against the mission of John the Baptist, and especially against the Baptism he gave, that he had not confirmed his teaching by signs and wonders. Every other new teaching had been so confirmed, but the Baptist, it would seem, had wrought no sign at all. This had never before struck Father Brown, and he looked down the page to see what St. Thomas would have to say about it. He read:

The whole teaching and work of John was ordered unto Christ, who by many miracles confirmed His own teaching and that of John. But if John had worked signs, men would have paid equal attention to John and to Christ. Wherefore, in order that men might pay greater attention to Christ, it was not given to John to work a sign . . . et ideo ut homines principaliter Christo intenderent, non est datum Joanni ut faceret signum.

Father Brown put down the book. It seemed to him that something had gone wrong. He could still recall the big things he had done. The church, the school, the Sister's house were as much present to his mind now as they had ever been. They were achievements that he had no wish to argue away. They would remain whether he argued about them or not. But what he didn't like to think was that he had perhaps used these things to attract the attention of people to himself. He was afraid that he should have to admit that in the past he had

used them in that way. In a general way, of course, he had done them for the honor and glory of God—but it had been in a very general way. In a special way he had done them for his own honor and glory. This, he now realized, was too bad. He was rather fearful lest he should at the end find precisely what he had sought—the enhancement of his own name. What a very beautiful reason St. Thomas had given for the self-effacement of St. John . . . *ut homines principaliter Christo intenderent.* It was a thought that a priest could well keep before his mind. Especially would it be profitable for a successful priest to keep it prominently before him. It was not, as applied to priests, a sentiment that prohibited the undertaking of great works. It suggested, rather, that a priest should make every effort to escape the attention that these works might arouse. It suggested, very firmly as Father Brown now saw it, that a priest ought not to do things solely or even partly for the purpose of attracting attention or admiration. Great things well done would undoubtedly attract both the one and the other, but the priest ought to step aside and permit the honor to repose where it belonged and where it had best remain for the ultimate good of the work admired, for the good of those who admired it and for the good especially of the one who had, by the grace of God, somewhat contributed to its accomplishment. Father Brown thought that hereafter he would do with as much energy as before whatever was given to him, but that from now on he would be quite sure to do all *ut homines principaliter Christo intenderent.* He remembered that when John beheld Jesus walking, he said: "Behold the Lamb of God". Father Brown was sure that if with these words the Baptist used any gesture at all it was one pointing out from himself to indicate the Master. It was certain that John did not point to himself and this was just what Father Brown was afraid that he had been doing all these years and what, he was resolved, he should do no more.

The evening had waned. From where he sat in his study Father Brown could no longer trace the outlines of the church which earlier had been partly responsible for leading him to reflections he was not now anxious to continue. The church was his work. He hoped that it would remain standing for

long years after he was gone. He thought it a happy omen that, though the church was there by the side of the rectory, he could no longer see it to take pride in it. He felt that some day soon he would like to add to it the one thing it needed—a steeple to point to heaven.

BEBAIOS.

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## ST. VIRGIL THE GEOMETER, BISHOP OF SALZBURG AND APOSTLE OF CARANTANIA.

SOME time ago an item of news made the rounds of the Catholic press that must have cheered the heart of every missionary. Catholic Ireland, it said, has begun to take an active share in the evangelization of China. On St. Patrick's Day the Chinese Missionary Society of Maynooth, one of the youngest of our missionary organizations, sent forth its first band of apostles to the Far East. Their destination is the Province of Hupe on the Yangtzekiang. Others will follow soon, for the Mission Seminary is filled to overflowing with students.

On reading this welcome news my thoughts turned back to the glorious days of the ancient Irish Church, when Ireland's sons went over the seas in shiploads to bring Christianity and civilization to every country of Europe; when Columkille converted the Pict, Columbanus and Gall preached to the Alamannian and the Lombard, and Kilian laid down his life in defence of the faith in the Thuringian Forest. What a pity that, with but a few exceptions, these Irish heroes of Christianity found no contemporary biographers to tell the world of their deeds and sufferings. Of many of them we know hardly more than their names; with others legend and folklore have been so busy that it is no easy task to separate the chaff from the wheat in the accounts that have come down to us. In this paper we shall attempt to sketch the career of one of the last great Irish missionaries of the early Middle Ages—St. Virgil of Salzburg. His so-called biography was written four hundred years after his death and is of no historical value.[1] For our knowledge of him we are indebted to occasional notices in various contemporary sources.

[1] *Mon. Germ. Hist. SS.*, XI, 86-95.

### 1. "The Pilgrimage of the Lord."

About the early life of Virgil, or Fergil, as he was called in his native land, we know nothing at all. When we first hear of him, he was abbot of Aghaboe in the present Queen's County, Ireland. His superior knowledge of mathematics had gained for him the surname of the Geometer. About 743 he left his monastery to spend the rest of his days on the Continent as a voluntary exile "for the love of Christ". The fame of St. Fursy's tomb and of the great Irish monastery that had sprung up round it drew him to Péronne in Western Gaul. At Quierzy on the Oise he met the Neustrian Mayor of the Palace, Pippin the Short, who had just returned from his successful expedition against his rebellious brother-in-law, Duke Odilo of Bavaria. The Prince became greatly attached to the learned monk and kept him in his palace for two years. Then he sent him to Odilo, who after a short period of imprisonment had been permitted to resume the government of his dukedom. Of Virgil's companions two are known to us by name: Tuti, or Dobda, an Irish Bishop, called the Greek, and Sidonius, who was probably also an Irishman.

### 2. Conflict with St. Boniface.

Several years before Virgil's arrival St. Boniface had organized and reformed the Bavarian Church. He had divided the country into four dioceses, viz., Passau, Ratisbon, Freising, and Salzburg, and appointed able and God-fearing men to preside over them. A synod, which met in Ratisbon in 740, crowned the work of reform and ushered in a long period of bloom for the Church in Bavaria. Amongst the clergy there were, however, still some whose unclerical conduct or lack of theological training was a constant source of annoyance to Boniface and of disedification to the faithful. It was an unlettered priest who occasioned the famous controversy between Boniface and Virgil which was attended with such unpleasant consequences for both. Owing to his ignorance of Latin he had baptized with the words: "Baptizo te in nomine patria et filia et Spiritus Sancti" ("I baptize thee in the name fatherland and daughter and of the Holy Ghost"). Boniface, always scrupulous, and still more so as he advanced in years, decided that baptisms administered in this manner were not valid, and

ordered rebaptism. Virgil and his friend Sidonius, whom he appears to have charged with this task, questioned his ruling and sought from Pope Zachary a clear decision in the matter. The Pontiff pronounced in favor of the Irishmen. "If the person who baptized," he wrote to Boniface on 1 July, 746, "had no intention to introduce either error or heresy, but merely from ignorance of the Roman tongue made use of such words, we cannot agree with you that on this account the baptisms must be repeated. Therefore, if the report that has reached us is true, you must not in future issue such orders, but zealously hold to what the Fathers teach." [2] Boniface submitted, but the friction between him and Virgil did not end here.

About this time Bishop John of Salzburg died. Without consulting either the Pope or his Legate, Odilo appointed Virgil to succeed him, making him at the same time abbot of St. Peter's monastery in that town. Virgil took upon himself the administration of the vacant see, but for some reason or other deferred his episcopal consecration indefinitely. The purely episcopal functions were performed by his friend Dobdagrec. Such arrangements were frequently found in Ireland in those days and in Continental districts where Irish influence was paramount. When Boniface, who was by no means inclined to give up his rights over the Bavarian Church, contested his position, Virgil replied that he held it with the sanction of the Pope. Zachary flatly denied this: he did not even know, he said, whether to call Virgil a priest or not.[3] We may suppose that Virgil acted in good faith, and that he was misled by Odilo into believing that the matter had been arranged with the Holy See.

Virgil's uncanonical position in Salzburg was only one of the charges that Boniface lodged against him in Rome; another was that he strove to poison the mind of Odilo against him; a third, that he was a teacher of heresy. What truth there was in the second accusation, we have no means of determining. In regard to the third, we have no first-hand information as to Virgil's supposed heretical teachings, but only the

[2] *S. Bonifatii et Lulli Epistolae*, Ep. 68 (ed. Tangl.), p. 141.

[3] Ep. 80, p. 178.

Pope's answer to Boniface's report.[4] According to this, he taught that "there was another world, and other men beneath the earth, and sun, and moon."[5] From these words it is not altogether clear what Virgil's doctrine was, or where his error lay. A glance at the cosmographical ideas current at the time may throw some light on this much-mooted question.

The earth, anciently believed to be a flat surface, was already known to the educated Greeks and Romans to be a globe. On the question of antipodes, or inhabitants on the other side of the globe, opinion was divided.[6] Those who believed in their existence maintained that they were a race of men wholly independent of us and separated from us by an impassable barrier of heat and water.[7] Called upon to express their views on these matters, the Christian doctors left the question of the sphericity of the earth open, but emphatically rejected the doctrine of antipodes as repugnant to the scriptural teaching on the unity of the human race, the universality of original sin, and the redemption of all men by Christ.[8]

In the eighth century the great mass of the uneducated and no doubt the vast majority of the educated also, regarded the earth as a plane; but neither the doctrine of the sphericity of the earth nor the supposed existence of dwellers under the earth was entirely forgotten. Being a great scholar, Virgil must have been acquainted with Martianus Capella, Bede, and Isidore of Seville, perhaps also with Pliny and Macrobius. In Bede,[9] Pliny or Macrobius he found scientific proofs for the sphericity of the earth, and in Isidore[10] he read of the "unknown regions beyond the ocean" and of the races of men "fabled" to dwell there. In his lectures to the monks of St. Peter's, in his conversations with his friends, perhaps even from the pulpit, he may have given expression to these views

[4] Ibid., p. 178 f.

[5] Another reading has: "aliusque sol et luna," i. e. *another* sun and moon. The best Mss. give the reading followed in the text.

[6] Cf. *Plinii Hist. Nat.*, II, 64 f.

[7] Cicero, *De Republica*, VI, 13; Strabo, I, 5, No. 3.

[8] S. Augustine, *De Civitate Dei*, XVI, 9.

[9] *De Natura Rerum*, c. 46, and *De Temporum Ratione*, c. 32.

[10] *Etymologiae*, Lib. 14, c. I, 1; II, 1; V, 17. The sphericity of the earth, from which the existence of the antipodes is a deduction, is indicated in a gloss of the *Senchus Mór* (Ancient Laws of Ireland, I, p. 27).

without the necessary explanations. If he had merely spoken of another world beneath our earth with another sun and moon or the same sun and moon that illumine ours, his doctrine might have aroused astonishment and even contradiction, but neither Boniface nor any other bishop would have branded it as heretical; for these are questions that can in no way be a matter of faith; but if he spoke of other men beneath the earth, of antipodes, he was universally understood to mean, even if he did not expressly say so, a race of men not descended from Adam and not redeemed by Christ, and Boniface was perfectly justified in denouncing him to the Pope.[11]

Zachary pronounced no immediate sentence in the case. He was evidently not fully convinced of Virgil's guilt. "In regard to the said Virgil's sinful and perverse doctrine," he wrote to Boniface on 1 May, 748, "which he has taught against God and his own soul—if it be proved that he holds that there is another world, and other men beneath the earth, and sun and moon—summon a council, expel him from the Church, and degrade him from the priesthood." He also wrote to Duke Odilo, requesting him to send Virgil to Rome to be examined. To Virgil and Sidonius—the latter had evidently again identified himself with his countryman—he sent a letter of reprimand and a summons to appear before him. Boniface himself he admonished "not to give way to anger in dealing with the erring, but rather to reprove, convict, and rebuke them in all patience that they may the more surely return from error to the path of truth".[12]

We do not know whether Virgil went to Rome or not; nor is there any trace of a Bavarian council having been summoned to decide his case. The war that broke out between the Franks and the Bavarians after the death of Odilo in the summer of 748 and ended in the defeat of the latter, probably made the holding of a synod impossible. It has been suggested that Pippin interfered in favor of his former protégé, and prevented further action against him by his fellow bishops. I am inclined to believe that Boniface followed the advice of the Pope and in a friendly conference gave Virgil the opportunity of

[11] Cf. Palmieri, *De Romano Pontifice cum Prolegomeno de Ecclesia* (1891), p. 643.

[12] Ep. 80, p. 179.

clearing himself entirely from the imputation of heresy. At all events, what we know of Virgil's subsequent career precludes even the possibility of his having been deposed from his office or subjected to any ecclesiastical penalty.[13]

### 3. Episcopal Labors.

At the urgent request of the clergy and laity of Salzburg Virgil received episcopal consecration on 15 June, 767. All our sources agree that he ruled his diocese with wisdom and energy. Immediately after his consecration he began the erection of a cathedral church. It was finished in 774 and dedicated to St. Rupert, the Apostle of Bavaria, whose relics he had removed to it from their former resting-place in St. Peter's monastery. An incident which occurred in 767 shows that he had completely broken with the views of his native land on the episcopal office, and that he had become a "Continental bishop" in the full sense of the word. A certain nobleman, named Gunther, had erected a monastery at Otting near the present town of Waging and requested Virgil to help him to find monks for it and to consecrate the monastery church. Virgil promised to do so, but only on condition that the new foundation should be subject to his jurisdiction.[14] Virgil did not, it seems, found any monasteries himself, several, however, such as Tegernsee, Kremsmünster and Chiemsee,[15] owed their erection to his initiative. He was, on the other hand, a great church builder, as his epitaph testifies:

> Interim et erexit pulchro molimine multa
> Templa, loco quaedam nunc quae cernuntur in isto.[16]

Virgil also took an active part in the ecclesiastical life of Bavaria. In 774 he was present at the important synod held at Dingolfing in Lower Bavaria. The acts of the synod are still preserved.[17] They show how zealously the bishops watched

[13] On Virgil's conflict with S. Boniface, see Ph. Gilbert, *Le Pape Zacharie et les Antipodes* (Revue des questions scientifiques, XII [1882], pp. 478-503; and H. Krabbo, *Bischof Virgil von Salzburg und seine Kosmolog. Ideen* (Misseil. des Instituts für österr. Geschichtsforschung, XXIV), pp. 1-28.

[14] *De Liti Virgilii, in Salzburger Urkundenbuch,* I (1910), pp. 27-36.

[15] Bishop Tuti or Dobdagrec was made Abbot of Chiemsee in 764.

[16] *M. G. Poetae Latini,* II, 639.

[17] *M. G. Leg.,* III, p. 459 ff.

over the spiritual and temporal welfare of their flocks. They insist on the strict observance of Sunday, on discipline in the monasteries, and on the rights as well as the duties of serfs and slaves. To restrain duelling, they decreed that a peaceful settlement must be attempted before an appeal to arms was permitted. It was at this synod, too, that the bishops and abbots of Bavaria formed a union, or confraternity, of prayer, the members of which pledged themselves to assist each other by prayers and good works in life and by Masses after death.

### 4. Apostle of Carantania.

Endowed with a full share of the missionary zeal of his countrymen, Virgil also turned his attention to the pagan nations settled on the borders of his diocese. About the middle of the eighth century Borut, the ruler of the Carantanian Slavs, sought the aid of the Bavarians against the fierce Avars, who had been harassing and pillaging his lands for years. Duke Odilo acceded to the request, but Borut had to acknowledge his overlordship and send his son Gorazd and his nephew Cheitmar as hostages to Bavaria. Here the princes were instructed in the Christian religion and received baptism. Borut was succeeded by Gorazd, who thus became the first Christian ruler of the Alpine Slavs. His premature death prevented him, however, from doing anything for the spread of the Christian faith amongst his subjects. His successor Cheitmar requested Virgil, to whom he was bound by ties of devoted friendship, to preach the Gospel to the Carantanians. Unable to do so himself, Virgil sent his countryman Modestus with a number of priests and clerics in his stead.

For ten years Modestus labored untiringly amongst the rude peasants and shepherds of the Carinthian and Styrian mountains. In spite of the difficulties and dangers with which he had to cope, he succeeded in establishing Christianity firmly in the land. Christian communities sprang up in various parts, and with Virgil's aid half a dozen churches, rough wooden structures, but sufficient for the needs of the faithful, could be erected. After the death of Modestus in 760[18] the infant Slavish Church was threatened with utter ruin. The pagans took up arms against the Bavarians, fired the churches and

[18] According to others Modestus lived till 772.

expelled the missionaries. Still Virgil did not lose heart. As soon as the insurrection was quelled, he dispatched a fresh band of apostles to take up the abandoned work. The ruined churches were rebuilt, the scattered Christians returned to their homes, and better days began to dawn for the mission. Virgil did not live to see the full fruits of his efforts for the conversion of the Slavs. Still it was he who had prepared the soil and sown the seed and sent the laborers, and therefore he has been justly styled the "apostle of the Carantanians". He had also planned the evangelization of the Avars, who dwelt farther to the east; but as no favorable opening presented itself, he desisted from the attempt.[19]

### 5. Virgil's Liber Vitae. His Death.

After his conflict with St. Boniface, Virgil to all appearance gave up his speculations in cosmography; his restless mind, however, was busy in another direction. He took the liveliest interest in the preservation of the historical traditions of the Bavarian Church. He gathered the materials for a life of St. Rupert and encouraged his episcopal colleague, Aribo of Freising, to write the life of St. Corbinian.[20] But the most important historical document which we owe to him is the Salzburg *Liber Vitae* (Book of Life). It was begun in the year of his death, and contains the names of all persons, clerical and lay, living and dead, who were in spiritual communion with the monks of St. Peter's monastery in Salzburg, and for whom commemoration was to be made at the Holy Sacrifice of the Mass. Among the thousand names entered on the lists are those of all the Abbots of Iona (Hy) from 597, the year of the death of St. Columkille, to 767. Among the living potentates we find the name of the Pictish King Cinadhon.[21] A letter is still extant in which a certain Abbot Adalbert recommends a deceased monk to the prayers of Virgil and his associates.

Virgil died 27 November, 784. Alcuin celebrated his virtues and learning in a poem which is still preserved.[22] On 5

[19] For the details given above, see the *Libellus de Conversione Bagoariorum et Carantariorum* (*M. G. SS.*, XI, 1-17).

[20] *Acta SS.*, Sept. III, 281 ff. *M. G.*, Ep. IV, p. 498.

[21] *M. G. Necrol.*, II, 4-44.

[22] *M. G. Poetae, Carol.* II, 639.

April, 1167, the Cathedral of St. Rupert in Salzburg was destroyed by fire. In 1181 some workmen, while clearing away the débris, discovered Virgil's tomb with an image of the saint bearing the inscription:

Virgilius templum construxit scemate pulchro.

Numerous miracles ascribed to his intercession led to the introduction of his cause in Rome and his canonization by Gregory IX in 1233. His feast is celebrated on the 27th of November.

This is all that authentic history tells us of Virgil, the scholar, bishop, apostle, and saint. Only total ignorance of the facts, or the wish at all costs to cast an aspersion on the papacy, can make of him, as has been frequently done, a "martyr of science and a victim of Roman intolerance".

GEORGE METLAKE.

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## ECCLESIASTICAL SYMBOLISM.

### The Bird in Architecture.

FROM remote antiquity much mysterious lore has existed about birds; and the cult of divination by birds, or Ornithomancy, has been widely practised. The feathery denizens of the air were regarded as the favorites of the gods, and as always possessing some subtle connexion with the shadowy region beyond. Therefore they were supposed to be endowed with unusual prescience concerning the powers of nature. Among the Romans nothing of public or private importance could be done without first ascertaining whether it was in accordance with the will of heaven. This was done by scrutinizing the entrails of birds, or by watching their flight, and was called "auspicium" or bird-watching. "Ubi aves, ibi angeli!" is an aphorism which well expresses the idea of the sacredness of birds, which has been a part of all religions.

The heathen deities were frequently transformed into birds, and the classical authors abound in instances of ordinary mortals condemned to exist in bird-shape for periods of greater or lesser duration. According to Vedaic lore, Agni often appeared as an eagle (or falcon). To seduce the young Ganymede, Zeus (Jupiter) became an eagle; and a swan in order

to make love to Leda. According to an ancient popular tradition, the early British hero, King Arthur, was transformed into a raven; and the children of Lir were, says Irish lore, changed into swans to wander for centuries.

Certain birds and their attributes were associated with many of the ancient gods and goddesses. The woodpecker is Picus, the soothsayer who failed to reciprocate Circe's love, and consequently was metamorphosed. This bird was dedicated to Mars. Both the dove and sparrow were assigned to Venus. The eagle was the bird of Jove. The goose was claimed by Apollo. To Juno belonged the peacock, the cuckoo and goose; while the owl, the symbol of meditation, was dedicated to Athene.

That the soul passes to heaven in the form of a bird is a very ancient and prevalent idea; while many have believed that the departed spirits hover around us in birdlike form. According to the Kailla Indians the soul is borne to heaven by a bird; but a hawk that follows will catch the soul if it be impeded by sin. This conception of the bird as a soul is a very common one; and in this shape the soul is frequently figured in medieval prints as escaping from the body.

More than two thousand years ago the birds were by the Greeks regarded as sacred guests in their temples; and the Scriptures, particularly the Psalms, are rich in references to birds. Shakespeare speaks of the "temple-haunting martlet".

To this day birds are regarded as sacred guests in the Hindu temples and Moslem mosques. This feeling was fully shared by Christians in the early and middle ages, for the folklore and ecclesiastical symbolism of all Christian lands are full of birds. And who has not had his spirits cheered, and his heart attuned, as the birds burst into song—their music becoming "crescendo" as the days get brighter and warmer—making hedgerow, woodland and sky so resound with their joyous and sweet strains that the earth seems filled with happiness and love?

According to popular lore several birds are still sacred. The swallow is one of these. An Old Swedish tradition says this bird flew over the cross during the Crucifixion of Christ, crying "Svala, svala!" (Comfort, comfort!); and the Spanish also ascribe this kindly office to the same bird. Hence the swallow carries with it the blessing of God. Its presence about

a house or barn is in most countries regarded as an auspicious omen. Consequently it is unlucky to disturb its nest. Happy, therefore, is that house under whose eaves this bird chooses to nest.

There is at Sienna a fresco of the Annunciation in which a swallow had alighted in the humble cottage of the Blessed Virgin Mary, and is doubtless intended as a type of the divine promise of the Incarnation traveling down through the long ages. But it is the popular tradition of this bird's efforts to encourage the Sacred Sufferer during the agonies of His Crucifixion that have endeared it to the minds of successive generations:

> For swallows, on Mount Calvary,
> Plucked tenderly away
> From the brow of Christ two thousand thorns,
> Such gracious birds are they!

How prosaic, how dull of fancy and dead to Christian similes, is the present practical and pecuniary age! To the most mentally alert schoolboy—indeed, to the average keen business man in the street—what Christian symbolism or flight of fancy would the little patch of crimson feathers which denote the robin suggest to-day? Yet our forefathers drank joy from the robin's red breast, and did not fail to see in it a sacred meaning or to find fond fancies with which they lovingly entwined it.

Our forefathers, whom we are sometimes in danger of depreciating, lived with nature in a way which we have ceased to do. Their Catholicism, happiness and faith were so in touch with these little beings of God's creation that in many cases they even gave them a Christian name. Some of these still survive, as Jack Daw, Tom Tit, Jenny Wren, Robin Redbreast, etc.; while the familiar sparrow was in medieval days known as Philip Sparrow, and the kingfisher was among the French known as Martin Pêcheur.

Many of the English folk rhymes express the idea of the sacredness of familiar birds. A Sussex folk rhyme runs:

> The martins and the swallows
> Are God Almighty's scholars,
> The robins and the wrens
> Are God Almighty's friends.

A rhyme prevalent in Scotland is:

> The laverock and the lintie
> The robin and the wren:
> If you harry their nests,
> You'll never thrive again.

Hence the robin is never molested in Scotland, as the bird is believed to have a drop of the Redeemer's blood within its veins.

The breast-burnt bird is another appellation of the robin, and the explanation of this is found in the beautiful Celtic legend that the robin's breast was scorced by approaching too near the flame when carrying to the souls in torment some drops of dew in his tiny bill.

The coupling together of the wren and the robin as the special friends of God may be connected with the legend that the wren was at the moment of the Nativity in the manger at Bethlehem, and that other legend that at Calvary a robin endeavored with its breast to staunch the flow of Sacred Blood which ebbed from our Saviour's side; and that therefore the wren and the robin were respectively the companions of our Lord both at the opening and the close of His earthly life.

When the minds of the faithful constantly dwelt upon the faith in a spirit not of controversy but of devotion, the sacred mythology of the Nativity and Passion sprang up everywhere among the people long before the myth-making faculty had disappeared.

In the Christianity of the earlier ages there was apparently something approaching a pantheistic element which has by now disappeared. It was, of course, always in abeyance; but it appears again and again, as in St. Francis and more especially in Celtic versions of the Faith. St. Patrick in the hymn known as his "Breastplate" and after the usual professions of faith in "the strong name of the Trinity," the Death on the Cross, etc., "binds to himself" the living forces of nature with all their saving, healing powers.

To the medieval Christian the world was not an inanimate automaton, but a living, growing and truth-teaching creation. Amid the moral and spiritual upheaval of the sixteenth century this faculty seems to have been lost. Such spiritual fancies did not, indeed could not, bloom amid the arid wastes of Puritan controversy and narrowness. The sacred lore of birds

and of flowers can bud and blossom only in an atmosphere of congenial spiritual leisure, content, and meditation.

How, indeed, could the beautiful legend of the crossbill have sympathetically and spiritually ever appealed to the mind of a Puritan? It might have arrested his attention for the moment, but he would as quickly have sternly brushed it aside as a fragment of "Popish" folly which in no way helped to answer the agonized question that every man has to wrestle with in the solitude of his own soul. But the very name given by popular consent to the crossbill tells its own legend, fires the fancy and points a truth, for was it not in its humane efforts to extract the nail which transfixed our Saviour's hand that this bird twisted its bill!

Allusion has already been made to the wren. According to a Breton legend fire was brought from heaven by the wren, but the bird lost a part of its plumage by the act. It is a popular tradition also that this little bird claimed the title of "King of the Birds" by a contest with the eagle as to which could mount the higher, and that, perched upon the back of the bigger bird, the wren soared above its competitor and thus won the coveted title.

There is a Norse legend about a beautiful siren who bewitched men and lured them into the sea. A charm was obtained to counteract her evil influence and capture her, but she escaped by assuming the form of a wren. Although she thus evaded instant death, a spell was cast upon her by which she was condemned to appear on every succeeding anniversary in the guise of a wren, and ultimately to perish by human hand. Hence the wren is still hunted and killed in some parts of the British Isles in the hope of effecting the destruction of the beautiful siren, and the feathers of the bird are plucked and preserved as a preventive from death by shipwreck. Therefore that fisherman would be considered extremely foolhardy who should venture upon his occupation without such a safeguard. Formerly the body of any wren thus slaughtered was placed on a tiny bier and buried with much solemnity in the churchyard, while dirges were sung over its last resting-place.

Many of the subjects of the medieval church carver were derived from symbols of sun worship. One of the most fre-

quent and recognizable of these is a design found on classic tombs, Asiatic cylinders, ancient tesselated pavements, etc. The sun myth, in which the powers of darkness watch the altar of the sun, is simply figurative of each day being environed by night. The general delineation is that of two eagles, but occasionally they are dragons or griffins; and in numerous instances, where we meet the subject in churches, the altar form is lost or misrepresented. In a capital of Romanesque work at Berne, the devourers of day are two wyverns, i. e. eagles whose tails are those of scorpions or dragons. Hence the eagle is the fitting Christian symbol of St. John the Divine, the Evangelist of "In principio," who, as Dante remarks, like an eagle soars above the rest, and gazes on the Sun of Divinity. And it was an eagle that, after St. Prisca was beheaded, watched over her body until its burial.

The eagle is the subject of much popular lore. Like the lion, it affords a multitude of symbolisms. Its marked change of plumage after moulting gave rise to the old superstition that this king of birds ascends into the fiery regions about, and gazes on, the sun once in every ten years, and then plunges in the sea to renew its youth. Thus medieval writers were led to allegorize on the eagle as a symbol of Baptism and of the Sun of Righteousness.

The phœnix is another emblem of sun worship. The Jews regarded it as an emblem of the renewal of life, as also did the Romans, who carved it upon their burial urns. There are curious coincidences in the language changes of the words which are instances of the vagueness of symbolic cults. The Hebrew word "chul" means both sand and phœnix, and the Greek for both phœnix and palm-tree is the same. The confusion is seen in the Protestant version of the Bible, Job 29: 18, "Then I said, I shall die in my nest, and I shall multiply my days as the sand"; and in Psalm 91: 13, "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon." This confusion is also met with in numerous carvings, where the phœnix is shown seated on a palm tree. Both are used in Christian art as symbolic of regeneration.

The phœnix has been a Christian symbol from the earliest Christian age, even from the days of the catacombs. The immortality of this fabulous bird is explained, according to the

rabbis, by the tradition that all the birds ate of the forbidden fruit except the phœnix, which thereby retained its immortality. This deathless bird was by the medievalists believed to inhabit the sacred precincts of the earthly paradise, hence the very name, bird of paradise, tells its own story.

Crusaders, pilgrims and travellers like Friar Odoric and Sir John Mandeville brought back such wonderful tales from the East that the fantastic natural history of the early and middle ages became strongly colored with Christian allegory and symbolism. Of these the pelican feeding her young with blood from her own breast is paramount among the types of the Redeemer. Medieval poetry has expressed the devotion thus:

> The pelican his blood did bleed
> Therewith his nestlings for to feed;
> This betokeneth on the Rood
> How our Lord fed us with His Blood,
> When He ransomed us out of hell
> In joy and bliss with Him to dwell,
> And be our Father and our Food,
> And we His children meek and good.

The same idea has passed into the Offices of the Church, as in the hymn:

> Pie Pelicane, Jesu Domine,
> Munda me immundum Tuo Sanguine.

The pelican, "whose sons are nurs't with bloode," was a favorite subject with the medieval carvers, sculptors, and painters; and we find this bird sometimes represented in old ecclesiastical art as resting over the head of the Redeemer, perched on the summit of the Cross.

As there is no bird, from the dodo to the crow, which the inaccuracy of the church artist has not in one instance or another made his pelican resemble, some have contended that the pelican is an error, and the flamingo is intended, as the latter can produce from its crop a bloodlike secretion in an act of feeding. But those who advance this theory ignore the true explanation that the pelican's beak is tipped with red, its breast is frequently bare of feathers, and that it has a habit of reposing its beak on its neck and breast, thus giving a strong impression of self-wounding; moreover that the pelican was

said to feed its young with blood from its breast, thus providing the idea of sacrifice.

Prominent among those birds which, though popularly disliked, were admitted to possess some good points, and therefore were treated with a certain amount of respect, was the owl. It is the symbol of wisdom, the emblem of Minerva, and the tutelary bird of Athens; but later, in medieval days, it was the symbol of darkness and unbelief, and therefore also a symbol of the Jews.

According to a kindly Spanish legend, the owl was once the sweetest of singers; but, being present when our Lord gave up the ghost, from that moment it has shunned the daylight, and uttered only a harsh monotonous cry. To this day there is a saying in Andalusia that the owl still repeats the word "Cruz, cruz!"

The raven is a bird of mixed reputation. Originally the symbol of concord and longevity; later, in the more involved symbolism of the Fathers, it became a symbol of unbelief, and consequently typified the Jews. According to the Fathers the raven is, with his cry "Cras, cras," also the emblem of procrastination.

The Golden Legend tells us of a raven which guarded the dead body of St. Vincent after it had been thrown into a field to be devoured by wild beasts, and that the raven "drove away all other birds and fowls bigger than he was, and chased away also a wolf, with his beak and bill".

That the raven failed to return to the ark has always been remembered against him. Yet he too is a pious bird, for is not one of the earliest Biblical references to this bird the story of the ravens bearing food to the exiled Elijah? And, surely not without significant purpose, the Bible states thrice that God "feedeth the ravens", and twice that they "call upon Him".

As early as the fourth century we find that the raven had a part in the Christmas mystery; according to which, at the hour of the Nativity, the cock crowed "Christus natus est!" The raven croaked "Quando?" The rook cawed "Hac nocte!" The ox bellowed "Ubi?" The sheep bleated "Bethlehem!" And the ass brayed "Eamus!"

As the owl is the bird of night, so is the cock the bird of day. It was dedicated to Apollo, Mars, and Mercury, and was sacrificed to Esculapius. All these, however, are one and the same—the solar deity—and the connexion is the salutation given by the cock to the rising sun.

Above all, a world of cheerful association hangs round the cock as the harbinger of day. The Jewish morning prayer begins "Blessed be God, who hath given power to the cock to distinguish light from darkness!" And that fourth century hymn-writer, Prudentius, refers to this bird as "Ales diei nuntius!" Also, the second of the three Christmas Masses —called in France the "Messe de l'Aurore"—is the "Misa del Gallo" (or Mass of the cock) in Spain. Moreover, Shakespeare refers to the tradition of the cock crowing on Christmas eve:

> Some say that ever 'gainst that season comes
> Whereon our Saviour's birth is celebrated
> The bird of dawning singeth all night long.

That was a devout and happy thought, too, which saw in the cheery crow of the cock an annunciation of the glad tidings. Tolstoi also in his *Resurrection* quotes a Russian proverb that the cock crows early on all joyful nights. Doubtless too our forefathers often heard the cock crow on their way to the Christmas midnight Mass.

A medieval rhyme refers to the cock thus:

> Quasi rex in capite, gallus coronatur,
> In pede calcaribus, ut miles armatur.

Among the Misereres in Beverley minster are two cocks sparring on a barrel, a literal rendering of the old expression "cock-a-hoop". On another Miserere a cock is carved above the words "clericus fabrici": this was John Sparke who in 1520 had the supervision of the execution of the Misereres; therefore this bird is a well chosen emblem to associate with a clerk-of-works.

Although the cock is an emblem of vigilance, courage, and of the Resurrection, it is its association with St. Peter's denial that has given it a sacred character. And though the bird is an especial type of the priest, he has always been regarded as the admonisher of Christian souls, and therefore has been

placed on church steeples as a continual reminder to the faithful of the divine injunction always to watch and pray.

The dove is, of all birds used in Christian symbolism, the most sacred. It is the emblem of gentleness, rest, peace, salvation; and, because of its reputation of never taking a second mate, it is also a familiar emblem of devotion, constancy, and conjugal fidelity. It is moreover the emblem of the Incarnation and of immortality. Hence it has always been sacred to Christians. What the lamb is among the beasts, such is the dove among the birds. Consequently is it among the lower creation the most frequently employed symbol in Christian art.

It was the dove that at evening returned with the olive leaf to the ark. It is the dove too that in the Psalms "is covered with silver wings and her feathers with gold". It is the dove "that flies away and is at rest". Indeed, it is to this bird that we are indebted for some of the most beautiful passages in the Old Testament; while in the New Testament we have that most sacred reference to the dove of the Annunciation and of the Baptism. Furthermore, according to Eusebius, the church historian, it was a dove that flew over the head of St. Fabian when the brethren were assembled in church to elect a new bishop, and thus led to the unanimous election of that saint to fill the vacant see.

The pretty and touching custom once prevailed in England of hanging a sheaf of corn outside the church porch on Christmas eve. This may have been prompted by a sense of gratitude to the birds arising from an old Saxon belief. The early Saxons believed in the powers of philtres and spells and invocated spirits. They confided in prognostics, and believed in the influence of particular times and seasons; and at Christmastide they derived peculiar pleasure from their belief in the immunity of that season from malign influences, a belief which descended to Elizabethan days, and is referred to by Shakespeare in *Hamlet*.

This sheaf was called the birds' sheaf, and whatever may have been the origin of the custom, it was a beautiful idea —so in keeping with the true spirit of the Christmas season, and also teaching that the kindly feelings of the Yuletide should at so inclement a season of the year be extended even to our feathered friends as well as to mankind.

J. R. FRYAR.

*Canterbury, England.*

# Analecta.

## ACTA BENEDICTI PP. XV.

### Motu Proprio.

EPISCOPIS E REGULARIBUS ORDINIBUS USUM ROCHETI CONCEDIT.

BENEDICTUS PP. XV.

Episcopis e regularibus Ordinibus, monachorum scilicet et mendicantium, consuevit Apostolica Sedes postulantibus concedere *rocheti* gestandi facultatem. Nobis autem, occasione sacrorum solemnium, quae appetunt, ob duplicem Canonizationem, placat, uniformitatis quoque gratia, omnes Venerabiles Fratres hujus facultatis compotes facere. Quare motu proprio in perpetuum statuimus, ut omnes Episcopi regulares jam nunc rocheto utantur, atque eodem prorsus modo induti incedant ac saeculares Episcopi, salvo nimirum usitato vestimentorum colore et qualitate. Itaque, praeter casus in quibus, juxta Caeremoniale Episcoporum et Decreta, mozzeta tantum super rocheto, aut mozzeta cum mantelleto gestari debet aut potest, alias, uti omnes Episcopi, semper in hac alma Urbe mantelletum tantum super rocheto gerant: non obstantibus Constitutionibus apostolicis, ceterisque quamvis speciali mentione dignis, in contrarium facientibus quibuslibet.

Datum Romae apud S. Petrum, die XXV mensis aprilis anno MCMXX, Pontificatus nostri sexto.

## S. CONGREGATIO RITUUM.

### I.

### DECRETUM: B. MARIA VIRGO LAURETANA AËREONAUTARUM PATRONA DECLARATUR.

Sanctissimus Dominus noster Benedictus Papa XV, piis quorumdam Sacrorum Antistitum et aliorum fidelium supplicibus votis, ab infrascripto Cardinali Sacrae Rituum Congregationi Praefecto relatis, libentissime obsecundans, Beatissimam Mariam Virginem, Lauretanam nuncupatam, omnium aëreonautarum praecipuam apud Deum Patronam suprema auctoritate Sua declaravit et constituit. Contrariis non obstantibus quibuscumque.

Die 24 martii 1920.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
*S. R. C. Praefectus.*

L. * S.

Alexander Verde, *Secretarius.*

### II.

### BENEDICTIO MACHINAE ITINERI AËREO DESTINATAE.

*V.* Adiutórium nostrum in nómine Dómini.
*R.* Qui fecit caelum et terram.
*V.* Bénedic, ánima mea, Dómino.
*R.* Dómine, Deus meus, magnificátus es veheménter.
*V.* Qui ponis nubem ascénsum tuum.
*R.* Qui ámbulas super pennas ventórum.
*V.* Dómine, exáudi oratiónem meam.
*R.* Et clamor meus ad te véniat.
*V.* Dóminus vobíscum.
*R.* Et cum spíritu tuo.

Orémus. Oratio.

Deus, qui ómnia propter temetípsum operátus es, et cuncta mundi huius eleménta in usum humáni géneris destinásti: béne✠dic, quaésumus, hanc máchinam (has máchinas) itíneri aéreo deputátam (deputátas); ut ad laudem et glóriam nóminis tui látius propagándam, et ad res humánas prómptius ex-

pediéndas, damno quovis et perículo remóto, desérviat (desérviant), et in ómnium fidélium, eámdem máchinam (eásdem máchinas) adhibéntium, ánimis caeléstia fóveat (fóveant) desidéria. Per Christum Dóminum nostrum.

*R.* Amen.

Orémus. Oratio.

Deus, qui beátae Maríae Vírginis domum per Incarnáti Verbi mystérium misericórditer consecrásti, eámque in sinu Ecclésiae tuae mirabíliter collocásti: effúnde, quaésumus, bene✠dictiónem tuam super hanc máchinam (has máchinas); ut, qui per eam (eas) itíneri aéreo sub tutéla eiúsdem beátae Vírginis se commíserint, eo quo tendunt próspere pervéniant, et incólumes ad própria revertántur. Per eumdem Christum Dóminum nostrum.

*R.* Amen.

Orémus. Oratio.

Deus, in te sperántium salus, fámulis tuis iter aéreum peragéntibus ac tuam opem invocántibus, Angelum bonum de caelis cómitem benígnus adiúnge: ut ab eo custodiántur in ómnibus viis, et ad propósitam sibi metam felíciter deducántur. Per Christum Dóminum nostrum.

*R.* Amen.

*Sacerdos aspergat aqua benedicta.*

Sanctissimus Dominus noster Benedictus Papa XV hanc formulam benedictionis machinae itineribus aëreis destinatae, a Sacra Rituum Congregatione revisam atque dispositam et ab infrascripto Cardinali eidem Sacro Coetui Praefecto relatam, approbavit, eamque Appendici *Ritualis Romani* inserendam iussit.

Die 24 martii 1920.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
*S. R. C. Praefectus.*

L. * S.

Alexander Verde, *Secretarius.*

III.

Dubium de Solemnitate Sacratissimi Rosarii.

Sacrae Rituum Congregationi, pro opportuna declaratione, propositum fuit sequens dubium, nimirum: "An privilegium,

per Decretum Generale diei 28 octobris 1913 concessum solemnitati externae Sacratissimi Rosarii, quae Dominica I octobris celebrari poterit cum omnibus Missis, praeter conventualem et parochialem, de Ssmo Rosario, extendi valeat ad alias quoque festivitates externas, quae peragi solent cum magno concursu populi?".

Et Sacra Rituum Congregatio, audito etiam specialis Commissionis suffragio, omnibus perpensis, rescribendum censuit: "*Negative*, quoad extensionem privilegii solemnitatis Sacratissimi Rosarii, iuxta Decretum Generale 28 octobris 1913".

Atque ita rescripsit et declaravit die 27 martii 1920.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
*S. R. C. Praefectus.*

L. * S.

Alexander Verde, *Secretarius.*

## IV.

### Dubia de quibusdam Episcoporum Privilegiis, Insignibus ac Functionibus.

Sacra Rituum Congregatio enixe rogata est, ut opportune insequentia, de quibusdam Episcoporum privilegiis, insignibus ac functionibus, dubia enodare dignaretur, nimirum:

I. De quolibet Episcopo, quaeritur:

1. Num Episcopale biretum rubro torulo exornari queat?

2. Num cuivis Episcopo liberum sit uti cappa ceterisque vestibus e panno serico et undulato (vulgo *amoerro*), aut saltem serico?

3. Utrum violacei coloris esse possint, an potius nigri coloris esse debeant, vestis talaris, mantelletum et forte mozzeta et biretum Episcopi, in iis functionibus quae poenitentiae temporibus, vel pro defunctis fiunt?

4. Num umquam Episcopus, stante praesertim consuetudine, v. g. ad Confirmationem sive publice sive privatim ministrandam, aut in processionibus, gestare possit stolam et mitram et pastoralem baculum cum habitu praelatitio uti supra?

5. Num usus mitrae argenteae cum laciniis item argenteis, pro simplici mitra damascena vel linea cum rubeis laciniis, sicubi invectus fuerit, tolerandus sit?

II. De Episcopo in propria dioecesi, petitur:

1. Praesente S. R. E. purpurato Patre non Legato, utrum mozzetam, an satius mantelletum, Episcopus Ordinarius induat?

2. Praesente item Cardinali vel Metropolitano, debeatne Episcopus Ordinarius cappam, si induerit, reflexam sustinere, et a privatis benedictionibus abstinere?

3. Possitne Episcopus Ordinarius, post Missam de *Requiem*, cui mozzeta indutus in Choro adfuit, stolam super amictum, et pluviale assumere, et, recedente Celebrante, absolutionem ad tumulum ritu consueto peragere?

4. Utrum Episcopo Missam lectam (sive privatam, sive Ordinationis) celebranti assistere valeant ad altare, ubi saltem id iam moris est, duo Canonici quibusvis insignibus vestiti; an tantum adhibito superpelliceo super rochetum, si huius usu gaudeant?

III. De Episcopo extra propriam dioecesim, inquiritur:

1. Num, attenta consuetudine, tolerari possit ut Episcopus extraneus, sive praesente, sive absente Episcopo Ordinario, non mantelleto, sed mozzeta super rochetum utatur?

2. Num et quando extraneo Episcopo fas sit, praesente vel absente Episcopo Ordinario, cappam adhibere?

3. Quomodo Episcopus extraneus, si, functione id requirente, aut annuente Episcopo Ordinario, pastorali baculo utatur, superiorem huiusce baculi partem vertere debeat?

4. Praesente Episcopo Ordinario, qui extraneo Episcopo solemniter celebranti throni usum concessit, utrum hic thronus esse possit thronus ipsius Episcopi Ordinarii ab Evangelii parte positus; an erigi debeat a parte Epistolae thronus alter, Episcopo quidem Ordinario proprium thronum retinente?

5. Possitne Episcopus Ordinarius assistere in proprio throno, dum Metropolitanus in altero throno, ab Epistolae parte posito, solemniter celebrat?

6. Si Metropolitanus, vel Episcopus extraneus, utens Episcopi Ordinarii throno, pontificaliter celebret:

(*a*) num septimum candelabrum adhibendum sit?

(*b*) possintne, praeter presbyterum assistentem et diaconum et subdiaconum, duo etiam diaconi parati Episcopo celebranti adsistere?

7. Assistente Episcopo Ordinario in proprio throno, dum alter Episcopus solemniter ad faldistorium celebrat, si, cantato Evangelio, fiat concio:

(*a*) utri Episcopo concionatorem ante sermonem benedicere competat?

(*b*) coram utro, in fine, diaconus confessionem decantare debeat?

(*c*) utrius sit solemnem tunc benedictionem impertiri?

8. Si forte eiusmodi concio ab alio Episcopo praesente, ut supra, vel celebrante Episcopo Ordinario, habita sit, quis indulgentias post publicam confessionem nuntiare debeat?

9. Assistente autem in Choro, vel absente, Episcopo Ordinario, dum extraneus Episcopus pontificaliter in eius throno celebrat, si fiat post Evangelium concio, numquid hac conclusa, solemnis quoque benedictio dari debeat, aut possit?

IV. De pluribus Episcopis simul praesentibus, dubitatur:

1. Fierine debeat Episcoporum, Missae solemni pontificali adsistentium, thurificatio statim ante incensationem presbyteri et diaconorum paratorum, qui Episcopi celebranti adsistunt?

2. Num probanda sit consuetudo instituendi, solemnitatum quarumdam occasione, processiones, in quibus omnes, qui eisdem intersunt, Episcopi stola et pluviali et mitra parati sunt, ac baculum pastoralem gestant?

3. In eiusmodi processionibus:

(*a*) quonam ordine incedere debeant tum Episcopus qui processioni praeest, tum ceteri Episcopi?

(*b*) num debeatur, an saltem concedi possit, singulis Episcopis non celebrantibus duorum canonicorum adsistentia?

4. Num probari possit ut populo, piae cuiusdam peregrinationis aut festivitatis occasione congregato, omnes simul Episcopi praesentes consuetam benedictionem, verba una voce decantantes, solemniter impertiantur?

V. De Episcopo Ordinario et de Vicario Generali, qui est Episcopus titularis Auxiliaris.

1. Potestne Episcopus Ordinarius permittere suo Vicario Generali, qui est etiam Episcopus titularis Auxiliaris, induere solam mozzetam loco mantelleti?

2. Idem Vicarius Episcopus etiam Auxiliaris potestne benedicere populo intra et extra Ecclesiam?

3. Attento can. 337 § 3, *Codicis I. C.*, manetne in suo robore Decretum S. R. C., n. 4023, diei 12 iunii 1899, super iure Episcoporum Dioecesanorum cedendi thronum alteri Episcopo?

Sacra porro Rituum Congregatio, audito specialis Commissionis suffragio, omnibus et singulis propositis quaestionibus maturo examine perpensis, ita rescribendum censuit; nimirum:

I.—Ad 1. Negative.

Ad 2. Negative, iuxta *Caeremoniale Episcoporum* (lib. I, cap. III, nn. 1, 3), adhibito nempe rudiori vel leviori panno ex lana pro opportunitate: textili enim serico (non undulato) legitime utuntur qui sunt de Cappella, Domo, Familia Summi Pontificis.

Ad 3. Romae, semper esse debent violacei coloris, excepta Sede vacante; extra Urbem, laudabiliter coloris nigri, exceptis bireto ac pileolo, quae semper erunt violacei coloris.

Ad 4. Negative, et serventur: *Pontificale Romanum* (edit. typ., 3 augusti 1888), *Caeremoniale Episcoporum* (edit. typ., 21 augusti 1886), et Decreta.

Ad 5. Negative, quum mitra ex tela argentea sit propria Summi Pontificis in luctuosis; sed neque damascena, quae vel Cardinalium (specialis) vel Protonotariorum Apostolicorum ad instar est propria.

II.—Ad 1. Servetur *Caeremoniale Episcoporum* (lib. I, cap. IV, n. 7).

Ad 2. Ad primam partem, affirmative. Attamen illam explicabit pontificalia peracturus, inserviente de ea caudatario, illos actus excipiendo, quos immediate cum Cardinali vel Metropolitano aut versus eos exhibeat. Ad secundam affirmative, iuxta *Caeremoniale Episcoporum* (lib. I, cap. IV).

Ad 3. Affirmative.

Ad 4. Negative ad primam partem; affirmative ad secundam.

III.—Ad 1. Imo convenit, *domi*, invitante Episcopo Ordinario, aut ex praesumpto ipsius beneplacito; *extra*, negative, nisi iuxta *Caeremoniale Episcoporum* (lib. I, cap. IV, nn. 4 et 7) et Decreta (praesertim Decr. n. 388, *Ianuen.*, 20 iulii 1621), cum mozzeta habeatur simul mantelletum: paulatim amota, iuxta prudens arbitrium Ordinarii, consuetudine, ubi adsit.

Ad 2. Rite utitur cappa, quando Pontificalia solemnia ad solium legitime peragit; si tamen sit Ordinarii Coadiutor seu Auxiliaris, uti poterit iis in adiunctis, in quibus licet iuxta leges liturgicas, de licentia Ordinarii, ad mentem Decretorum S. R. C. nn. 2010, *Veliterna*, 6 septembris 1698, ad 1 et 2; 2011, *Veliterna*, item 6 septembris 1698, ad 1, et 4023, 12 iunii 1899.

Ad 3. Semper cum parte reflexa ab se; scilicet, versus personas vel res quas prospicit.

Ad 4. Affirmative ad primam partem; imo Missae pontificalis ad thronum celebratio ad tramitem *Caeremonialis Episcoporum* habenda est, etiam quoad situm throni Celebrantis, qui sit in abside, seu in centro Chori, aut e cornu Evangelii. Negative ad secundam salvo iure Metropolitani et Legati Apostolici Episcopali charactere insigniti, quoad assistentiam in throno a latere Epistolae, celebrante Episcopo, etiam Ordinario, ad faldistorium, iuxta *Caeremoniale Episcoporum* (lib. I, cap. XXIII, n. 24, et lib. II, cap. IX, nn. 5-7); quod assistentiae ius non competit cuilibet Episcopo Ordinario, nisi ad tramitem *Caeremonialis Episcoporum*, loco secundo citato, scilicet in propria sede, celebrante alio Episcopo ad faldistorium.

Ad 5. Negative.

Ad 6. Ad (*a*): Negative; ad (*b*): Affirmative.

Ad 7. Ad *a, b, c.* Servetur *Caeremoniale Episcoporum* (lib. II, cap. IX, nn. 5-7), delata Episcopo Ordinario etiam benedictione concionatoris.

Ad 8. Servetur *Caeremoniale Episcoporum* (lib. II, cap. VIII, n. 51).

Ad 9. Negative, quum benedictio, ex *Caeremoniali* et *Pontificali*, secumferat Indulgentiarum concessionem, quam omittere irregulare esset; verumtamen Episcopus celebrans, neque ex Ordinarii delegatione, valeret Indulgentias concedere; Ordinarius autem non posset benedictionem impertiri, quippe quae a celebratione nequit separari.

IV.—Ad 1. Servetur *Caeremoniale Episcoporum.*

Ad 2. Nihil obstat; abstineant tamen a stola et baculo pastorali gerendis.

Ad 3. Ad (*a*): Servetur consuetus in processionibus ordo; ad (*b*): Negative, in casu.

Ad 4. Negative, non obstante, sicubi inoleverit, istiusmodi consuetudine, quae prudenter eliminanda est.

V.—Ad 1. Negative.

Ad 2. Episcopus auxiliaris, qui simul sit Vicarius Generalis, potest in Dioecesi ubique benedicere populo, tum in Ecclesia tum extra Ecclesiam, idque iure, quin opus sit specialem concessionem obtinere ab Episcopo Ordinario; ad normam can. 370 § 2, collati cum can. 349 § 1 et 239 § 1, n. 12.

Ad 3. Affirmative.

Atque ita rescripsit, declaravit et servari mandavit.

Die 26 novembris 1919.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
*S. R. C. Praefectus.*

L. * S.

Alexander Verde, *Secretarius.*

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## ROMAN CURIA.

### PONTIFICAL APPOINTMENTS.

*3 January, 1920:* Monsignor Bernard Moeller, of the Archdiocese of Cincinnati, made Domestic Prelate.

*19 January:* Monsignor Francis Leo Robert Gassler, of the Archdiocese of New Orleans, made Domestic Prelate.

*23 January:* Monsignors Francis E. Beckmann, Daniel A. Buckley and William D. Hickey, of the Archdiocese of Cincinnati, made Domestic Prelates.

*27 January:* Monsignor John Francis Prim, of the Archdiocese of New Orleans, made Domestic Prelate.

*29 March:* Monsignor Vincent Keating, of the Archdiocese of Birmingham, made Domestic Prelate.

*30 March:* Mr. John Gilbert, of the Archdiocese of Westminster, made Commander of the Order of St. Gregory the Great, civil class.

*15 April:* Monsignor Joseph Valentine Donnelly, of the Diocese of Harbor Grace, made Domestic Prelate.

# Studies and Conferences.

## OUR ANALECTA.

The Roman documents for the month are:

MOTU PROPRIO OF POPE BENEDICT XV grants permission to episcopal members of religious orders to wear the rochet.

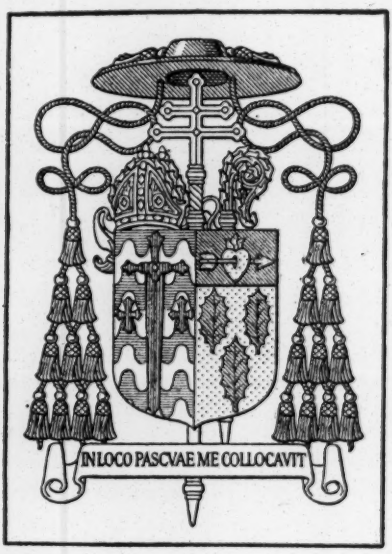
S. CONGREGATION OF RITES: 1. by decree declares Our Lady of Lourdes patron of aviators; 2. gives the formula of blessing of flying machines; 3. settles a doubt concerning the feast of the Solemnity of the Most Holy Rosary; 4. answers several questions about episcopal privileges, insignia, and functions (see below, p. 71).

ROMAN CURIA announces recent pontifical appointments.

## RECENT EPISCOPAL COATS OF ARMS.

### I. ARMS OF THE ARCHBISHOP OF SAINT PAUL.

Two coats impaled. Dexter: Barry-wavy of eight azure and argent, a sword in pale, point down, the grasp and guard




shaped as a cross-patonce, between two crosses-patonce in fess gules (See of Saint Paul). Sinister: Or, three holly leaves

vert, on a chief of the last a heart enflamed pierced with an arrow fessways, point at sinister, of the first (Dowling).

In the diocesan coat the field of alternate wavy stripes of blue and silver, the heraldic convention for water, represents "Minnesota," an Indian word held to mean either "cloud-reflecting" or "cloudy water." The sword, of course, indicates Saint Paul: it is placed between two small crosses, and as its own handle is shaped as a cross, we have really three, in honor of the Blessed Trinity. The Ordinary in his personal impalement desired merely "identifying" arms. The old coat of the Irish Dowlings displays a holly tree; from this has been taken simply three leaves, in the Dowling colors, to give some heraldic hint of the name, and above, on the "chief," is shown the symbol of Saint Augustine of Hippo, the Archbishop's Patron.

Of the fourteen archdioceses in the United States, we now have eight, a majority, equipped with diocesan heraldry, following the ancient precedent reëstablished among us ten years ago by their Eminences Cardinal Gibbons and Cardinal O'Connell. It is to be hoped that eventually the remaining six will follow suit.

### II. Arms of the Bishop of Des Moines.

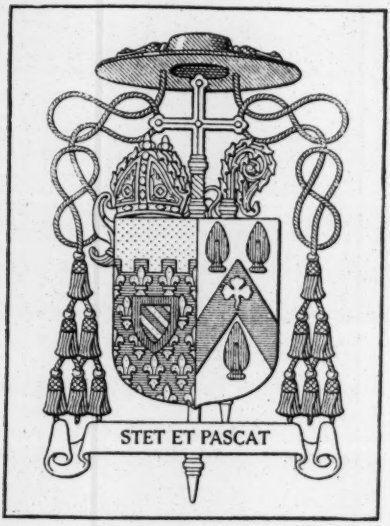
Two coats impaled. Dexter: France ancient with Burgundy ancient en cœur, a chief crenellated or (See of Des Moines). Sinister: Argent, a chevron azure charged with a trefoil of the field, between three spear-heads gules (Drumm).

"The name[1] of the city was taken from that of the river, which in turn is supposed to represent a corruption by the French of the original name, *Moingona*—the French at first using the abbreviation 'moin', and calling the river 'la rivière des moins,' and then, the name having become associated with the Trappist monks, changing it into 'la rivière des moines'."

Here, in honor of the monks who established the Faith in this region, we have used for the diocese the same coat which the monks themselves used—that of the Trappist-Cistercians. As a sufficient "difference," however, and to prevent a seeming infringement, we have added the crenellated chief, thus

[1] *Encyclopedia Britannica.*

showing the Cistercian arms as if on a city wall. In the




Bishop's impalement the name [2] is indicated by the chevron: "*Drum* and *Drummer* are probably both local, the former be-

ing a common Scotch and Irish place-name meaning 'ridge'."

[2] *Surnames.* By Ernest Weekley, M.A. N. Y., 1916. P. 176.

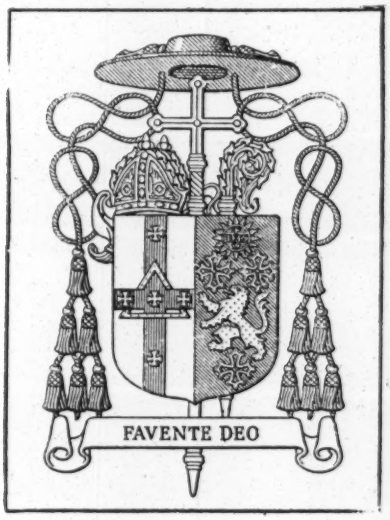
The spear-heads are among the attributes of Saint Thomas, the Ordinary's Patron, and the trefoil of Saint Patrick indicates his cure before his advancement to the episcopate.

III. Arms of the Bishop of Grand Rapids.

Two coats impaled. Dexter: Bendy-wavy sinister of eight argent and azure, a cross-ancrée gules (See of Grand Rapids). Sinister: Azure, a lion holding a crescent argent (Kelly).

Here again, for the diocesan arms, we have the heraldic convention for water, the silver and blue wavy stripes this time, however, in diagonals to express the "Rapids". The cross with the ends like anchor flukes, when of black on a plain silver ground, is known as the cross of Saint Benedict. The Ordinary uses simply one of the two lions which on the old Kelly coat stand ramping at either side of a tower; the lion here holds the crescent, symbol of the Immaculate Conception, and the coloring is exclusively in Our Lady's heraldic blue and silver.

IV. Arms of the Vicar Apostolic of Jamaica.




Two coats impaled. Dexter: Argent, on a cross gules five crosses-pattées or, the cross enlacing a triangle of the same (Vicariate Apostolic of Jamaica). Sinister: Vert, a lion be-

tween three crosses of Toulouse or, and in chief the badge of the Society of Jesus (O'Hare).

The secular arms of the island of Jamaica are: Argent, on a cross gules five pineapples or. The Vicariate Apostolic substitutes the crosses for the pineapples and adds the triangle, the cathedral church being dedicated to the Holy Trinity. On the personal impalement the lion is from the O'Hare coat, the three escallop-shells on which are here replaced by the Toulouse crosses, for Saint William of Toulouse, Abbot of Gellone, the prelate's Patron. Monsignor O'Hare is at present the only American Jesuit bishop who indicates by his heraldry his affiliation with the Society of Jesus. I was peculiarly pleased by his commission to regulate his arms for him.

PIERRE DE CHAIGNON LA ROSE.

## OUR CHURCH SUPPORT.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have been interested in recent articles on the budget system of parish finance appearing in the REVIEW, and as from experience it appears to me to be the most effective method yet devised, I am taking the liberty of outlining the plan adopted in the parish over which I am placed.

When I assumed the duties as pastor of this congregation (numbering approximately one thousand souls), the revenue for the support of the church was derived principally from pew rents. As there had been a debt of $2,100.00 on the property for many years, I appointed a church committee to assist me in outlining a budget for the year 1920.

The expenses for a year approximate $6,500.00, to which we added the amount of our indebtedness ($2,100.00), making a total of $8,600.00 to be raised this year.

We had pledge cards printed, and the parishioners were asked to remain at home one Sunday afternoon from two to five o'clock, so that the "flying squad" would have an opportunity of meeting each family and explaining the "budget system" and having the pledge cards signed.

The committee, assisted by several volunteers, practically covered the territory in one day. Those who were not reached on Sunday afternoon were interviewed during the week.

The first result of the visitation was that the number of contributors under the old system was more than doubled, so that the total pledges exceeded the amount we proposed to raise. If we count our offertory collections and other miscellaneous revenues, the receipts for the year will amount to $11,000.00.

*We abolished the pew rents*, making all seats free; and what is best of all, not a single announcement has been made on "money matters" from the altar since 1 January, when the system went into effect. When the Right Reverend Bishop sends me a notice that the collection for the seminary, orphans, and the rest, is due, I need not mention it from the altar, but simply send the chancery a check by return mail, giving a larger amount than was ever received from this parish before for these collections.

The receipts for the first four months enabled us to pay all the running expenses, pay for next winter's fuel, liquidate six hundred dollars of the church debt, forward to the chancery the amount of the "Missions" collections on the very day it was called for, and have a balance of $1,500.00 in the bank.

We are so pleased with the results that we have decided to *make our parish school free* when it reopens in September. We have five Sisters of Mercy, and the attendance averages one hundred and forty pupils. Our property consists of church, rectory, school, and convent.

One member of the committee keeps the detailed (individual) record of collections. A few days before the first Sunday of each month he mails to all the subscribers a statement showing the amount pledged. Enclosed with this statement is an envelope for the convenience of the contributors on the following Sunday. The statement serves the double purpose of a receipt for payments made and a reminder if there are any arrears.

The church committee meets once a month and keeps the list revised, introducing and adding the names of newcomers as required.

Whilst the pastor manages all the funds personally to meet the needs of the church and school, he is relieved of all the details, and as funds are ample for all requirements, he is free to give his entire time and study to his pastoral and priestly duties.

ANTHONY MEYER, O.S.B.

## MARYKNOLL MISSION LETTERS. XIV.

AMERICAN CATHOLIC MISSION, YEUNGKONG, CHINA,

*29 November, 1919.*

I have just realized the impossible! Fifteen years ago, when I had as good an imagination as any schoolboy, I dangled my feet in the boys' gallery of our old brick church and listened to a missioner's talk. He had a grisly beard that contrasted oddly with the "lace-curtain" surplice he wore, and his gestures were wild. But a few minutes of his broken English made my feet hang limp and even the old women beneath me forgot to cough or tell their beads.

He was Father Conrardy, a fiery enthusiast, and his subject was his lifework among the lepers. He gloried in his love for them and flung the challenge in our face to show our Catholicity by helping him to build a home for them. It seemed harder for him to beg for money than to do the disgusting work of nursing slowly rotting Chinese men and women, but he travelled Europe and America for funds. With a generous impulse I put a nickel in the basket—five times my usual sum—and the rest of the Mass was spent in repeating to myself Fr. Conrardy's last words: "My one ambeesh is to die a martyr."

Later, when the Mission fever caught America, my pastor frequently invited other missioners to preach; but Fr. Conrardy was the first I had seen and his face and words remained to me, and soon I began to idealize him and his work, and the Damien of China meant much to me. So last week when the suggestion was made to call at Fr. Conrardy's Leper Island, I feared a disillusion. Like an old-timer returning to his village in "Old Home Week", I felt I would be disappointed. I almost preferred to stay at home and nurse my ideal; but the call was too urgent.

There is little of the stage-setting of Molokai in the approach to the Leper Colony near Canton. No pale green sea, tall palms, and rugged cliffs; no great expanse of ocean to elevate the spirit to the heroism of the life among the lepers. Instead, the swift, cold train and a walk of a few minutes on a cinder path bring the Island in view—*Sheklung*, "Stone Dragon", by name.

A sampan from the Asylum, manned by four lepers, is the first contact with the pest-laden island, and a half hour in its comfortable, though bare, "cabin" is a quiet prelude that eases one to the disgusting sights to come. I knew I should not meet here Fr. Conrardy's successor, young Fr. Deswazières; but his assistant Fr. Chau, equally young, would make us welcome.

Sheklung is still somewhat as Fr. Conrardy left it at his death. He started the Colony on a low sandbar in the Canton River, about thirty miles south of Canton; and, with funds from Belgium, France and America, his one-story brick houses grew as his leprous guests arrived. To-day there are two islands within hailing distance of each other, one for the five hundred men and the other for two hundred women.

I had the privilege of seeing the three men who have dedicated themselves to this work. Psychologists would find little data from a study of them to build up theories on such a vocation. Fr. Conrardy, perhaps as headstrong and passionate as Damien, with a zeal that was not restrained by mere conventionalities, is in strong contrast with his gentle successor. Fr. Deswazières has soft, blue eyes, and a delicate frame, and a quiet, smiling voice, and is more the type of the modern missioner, a business man who has not sacrificed the spiritual needs of life to the demands of efficient organization. Fr. Chau strikes one as humble, content to be unknown in his hourly, tireless service of his afflicted countrymen.

Perhaps the one note in common among the three is a singularly pure motive in serving God, that brings with it simplicity and a poor conceit of their sacrifice. They are not self-conscious in talking of their work for God; they see it only as His work. And the four Immaculate Conception Sisters from Canada, who care for the women, have the same delicate spirituality that comes from living up to the noblest ideals. But, then, it is somehow expected of womenfolk and we take it for granted in them.

The work here with seven hundred lepers is too big to size it up in a short visit. We saw merely the surface of the Island's life, the happy patients who tried to smile us welcome in spite of the sores that sometimes made the smile a hideous grimace. We saw the rows and rows of low buildings that housed the

patients—cheerless, untidy rooms the men kept, in contrast with the neat, clean dwellings of the women. Experience, however, with Chinese villagers has softened criticism into sympathy and the wonder of it is how any order is possible. After all, most men are more at ease in a little untidiness, and the removal from home and isolation for life on the island are recompensed, inadequately of course, by "creature comforts" that scientific prophylaxis shudders at. An American health-efficiency expert would make an institution out of what is now a home.

We saw the little patches of ground, war-garden size, where each leper was free to plant whatever he wanted, flowers or vegetables; and a several-acre farm where the truck-garden lay. Everyone seemed to be at work, except the more sickly, though no one strained himself, and many were the pleasantries that passed from mouth to mouth.

To fortify us for the more gruesome sights of the bedridden cases the Sisters had prepared a huge dinner with the generous helpings and side dishes of American cooking. Why a priest, especially a young one, is supposed to be ravenously hungry whenever he visits a convent, is a mystery to me. Perhaps because we confirm the fear by doing justice to the meal. With characteristic foresight the Sisters gave us ham and crullers and thick-sliced bread that took the scene back to America.

Life at Sheklung is happy, except for the short periods of fever and pain when a corrupted member ulcerates and drops off, leaving a diseased stump. Certainly the lepers are happier than when, as outcasts, they haunted the roadways of the Province begging their scanty meals. Here their urgent wants are supplied and they are granted forty cents a month for "pin money" with a chance to buy cheap luxuries in the colony's store.

There is nothing morbid on the island. Peace, if not downright cheerfulness, is on every face, and most of them have tasted the solid comfort of the Church's Sacraments. All the women and most of the men have asked for Baptism, though there is no inducement given them. What a storehouse of merit is there, with sound souls purified in Baptism and their sufferings made acceptable to God! They are the Church Suffering on earth and their Purgatory is well nigh ended.

A few days later Fr. Deswazières told us he is planning to visit America in the summer of 1920 to gather means to make the Leper Colony more habitable by erecting a wall to stem the floods that yearly sweep down the river and cover the island to a depth of several feet in places. America will see in him a gentle, courageous apostle anxious to go the whole way to save souls, and his visit will purify the fortunate Catholics who hear him. God grant him the reward of an apostle —" a hundredfold even in this life ".

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*3 December, 1919.*

Perhaps you would like to come on a sick-call with me? Though our time is taken up mostly in study at the Mission, occasionally we have a chance to stretch our legs in visits to the score of stations.

Last Monday after night prayers one of the villagers came asking me to go to Chashan in the morning. His mother had just died. I scolded him for not sending in time; but she had died too suddenly. She was sixty-eight years old and had received Holy Communion three months before. That is one of the hardships we do not appreciate in the States, at least up north—the lack of even monthly Mass. It requires zeal in our catechists, especially our pious women catechists, to go two or three days' journey into the interior and miss even monthly Communion. However, until God sends more vocations to the East, He will take care of His Chinese.

It is delightfully cold these mornings, like autumn at home, and the prospect of a walk was enticing. I refused the offer of a chair, which the Christians would have paid for, as the day was too fine and I needed the exercise.

But I didn't reckon that " Jordan am a hard road to trabbel". Of the eleven streams we crossed, only three had bridges. On the bank of another we found a passing boat, but in seven I had to halt the procession to unshoe my feet and wade knee-deep on a pebbly bottom. As we had twenty-seven miles to make before sunset my guide suggested near the end that I carry my shoes and save time. I tried it for a mile or so, but I walked like a tenderfoot and had to don them just before we came to the last stream. It was necessary to make speed, as sunset and darkness end all walking in these parts. The roads are too narrow and rutty.

I got a hearty welcome, anyway, and tea and some rice. It was my first trip alone without my "boy" and I had the pleasure of trying to speak Cantonese to men who know only Yeungkongese. Luckily my wants were few, as I had brought my blanket and Mass kit.

Chashan is removed from most of the other stations and hence less visited. On former trips its people were awkward in the presence of a priest. They are gradually getting "poise".

I discovered the coffin had not been built, owing to the son's absence, so I was obliged to say the Requiem without the Absolutions.

The chapel we have here is in better shape now. The wall had fallen in and repairs were so urgent last summer that we "borrowed" one hundred from gifts for other purposes to repair it. I have not solaced myself yet for the hole it makes in the cashdrawer. Anyone who has lived beyond his income and wants to sympathize is welcome. The hundred dollars also put new beams and tile on the roof, and fourteen kneelers on the dirt floor, so it is beginning to look like something. There is no altar here yet, though some kind native with foresight donated two flower vases for the altar, when we have one. The local carpenter could buy the wood for fifteen dollars and he would throw in his services and some paint for the good of the Cause.

By noon the coffin was ready, huge, unwieldly, made of logs left round on the outside and unpainted. The pall covered all and trailed on the ground. This was swung on the shoulders of four coolies and off we marched to the grave. The mourning family wear a loose cowl and gown of brown sackcloth that would have touched the heart of the Poor Man of Assisi. All except myself walked barefoot, as much because it is the style here as for utility, for we had to ford a stream on the way. The hundred or so in the procession chanted the Rosary, with distractions on my part, while we walked single file between rice paddies or slipped up a hill and down again, through cactus and prickly plants for a good half hour.

The burial service is short and the loose sand of the mountainside is quickly thrown into the grave, and we retraced our path. The village turned out for a feast, while I strapped my blanket and Mass kit together and left for Cheungtinnam, a three hours' jaunt southeast.

Chashan, with all its good intentions and its little chapel, is not home to me, so I was glad to set my blistered feet toward Cheungtinnam. I arrived at five, unannounced, yet the warmth of their smiles and the neat meal they gave me showed me a possible reason why I feel at home here. They surprised me with a special dish of chicken roasted whole in American style, instead of the Chinese fashion of boiled chunks that include fractured bones and whatnot. The bird was a beauty, but I had no way of tackling it. After consultation, a delegation went off and borrowed the only penknife in the hamlet, a rusty "ad" for the Singer Sewing Machine Company. My fingers served as fork and gradually took away my appetite. The bright little youngsters asked for Fr. Price, with solemn faces, as though they appreciated their loss.

I forgot to say I came here to say a Requiem for my Catechist. We had two here because of the three hundred or more under instruction. I might mention in passing that I had intended to "lay off" one of them temporarily till I could afford the luxury of two teachers in one village, but the better of the two died before I could send the other away. The man now is teaching eighty boys in *two* classrooms about a block distant from each other. There are in all one hundred and twenty boys here, but sixty of them cannot be taught now because of lack of room. The two classrooms are windowless affairs of mud-brick.

Nine months ago I feared the fervor of the villagers would grow cold kneeling on cobblestones in the open air, but, thank God, the village is united still in nightly prayers, though on rainy nights only two score can fit into the schoolroom and the rest stay home.

This is, perhaps, the most pressing of my needs in the building line—four walls and a roof, large enough to shelter one hundred and twenty boys by day and a night "shift" of men, where, too, the priest can set up an altar on his visit. I'm afraid to estimate less than one thousand for such a building, even mud-brick. Of course the village will give us the ground needed and help carry the bricks. They will also provide the desks and chairs and fill them with a lively set of empty heads.

I amused the mob of little fellows with a whistle I hid in the palm of my hand, until the men and older sons came in, tired but sweet-tempered in the thought that their rice was almost harvested and this is the bigger crop of the year. They looked like Greek athletes of old, their bronzed bodies shining with sweat and every muscle hardened by rough work. They have admirable physiques and twinkling brown eyes and thirty-two strong white teeth. By the by, I am rather embarrassed by the envious remarks they make on a little gold tooth I wear in the back of my head. Possibly it is the first they have seen and but confirms them in the opinion that every Westerner is a modern Midas.

I don't know why it is that of the two, Cheungtinnam seems to understand my speech while the other village is open-mouthed in wonderment at what I mean to say. It may be the old answer that Faith bridges anything, for the village with the gift of understanding certainly has a livelier faith. For almost a year it has patiently stood the hard test of open-air meetings, yet it asked me not for a chapel—that can wait—but for a school. Fortunately the school can serve as both for many a year.

I took this opportunity of engaging my professor of Yeungkongese; hitherto I have been studying Cantonese and the slight differences were an obstacle, especially in dealing with women.

The new teacher is a Chinese medicine man, one of our best Catholics. He has loaned us the two houses for temporary schools and keeps a fairly clean guest room for the priest on his visits. He will give up his practice to teach me, though he is not any too well off. As for salary, he asked only that I give him food and lodging, but as that is rather indefinite I prefer to give him eight per month and let him find himself. He is a talkative "cuss" and is bound that I shall understand him. He has quite a hearty laugh and knows when to use it.

He is of the last generation and has no desire to learn American ways, but he sports a briar pipe Fr. Gauthier gave him years ago. It has a near-gold rim around it. I told him that when new it cost at least two dollars. He has not recovered yet and insists on telling everyone the price. For a dozen years he thought it worth only fifty cents; now he treats

it with more respect. However, you can't teach an old dog new tricks, and he gravely puts a pinch of tobacco into it and takes the usual one inhale, then knocks out the ashes, just as though he were smoking his old Chinese pipe.

Mass at five the next morning, with the remains of my roasted chicken, and the "prof" and I walked the twenty miles home to Yeungkong. Only two streams to ford on this trip, so we lost little time in pulling socks over sandy wet feet. Out of consideration for the doctor's age, we gladly stopped at every wayside inn for a cup of tea or a stick of sugar cane or a bowl of rice soup. These "owl wagons" are strictly temperance, though they sometimes hand out free lunches in the shape of tea, to induce you to buy some cakes. Like the Inns in Dickens's time, the Chinese tea sheds are the newsmongers of the district and in each we found a group of men, resting for the moment, and eager to find out where I had been and what for, and why the doctor who seemed to know each one by his "Christian" name, accompanied me. Some one in the crowd, pagan though he was, usually insisted on paying the two-fifths of a cent for my share of the refreshments, and in return I would offer him a little of the strong Indo-Chinese tobacco I had in my pouch. The parting was always solemn, with many a bow and smile. It is delightful to feel the kindnesses they offer the priest, and it makes the road a cheery one.

I got home in time to greet some Christians who came with a present of twenty-four wild birds they had caught—a brown, speckled bird smaller than a robin. I have not found its name yet, as the local name is not in the Dictionary. I must say that our Christians are generous in gifts along the food line and not a week passes that they do not bring me a chicken, duck, oysters, or even a goose or a pheasant. Since the winter began I have received five pheasants, all too beautiful to kill, though I managed somehow to eat them. At Christmas I could set up a small-sized butchershop with the livestock given the priest. This is really a big consolation, as it shows that out of their poverty—and no backwoodsman in Georgia could realize their poverty—they are willing to do their utmost.

A woman just interrupted me with a basket of forty eggs, all strictly fresh, though smaller than American size.

Fr. Vogel is waxing fat and we haven't had a falling-out yet. He sends his best regards to all.

FRANCIS X. FORD, A.F.M.

## CLERICAL AID FUNDS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The question of supporting disabled priests appears to awaken practical interest. This prompts the following pages which we propose to insert in Vol. VII of our Commentary. It is apt also to throw light on Canon 2154 which, being variously interpreted, requires further explanation.

The question of making provision for the support of priests in case of removal is intimately connected with the general question of raising funds for all kinds of disabled priests. It is not an easy task to solve the difficulties besetting this problem. Neither does the Code attempt to solve it. But it is worth while to compare some texts which bear on the subject. For the rest we refer to other sources.[1]

1. It must be remembered that each and every clergyman is to be incardinated in a diocese to which he belongs, according to Canon 111. From this it becomes evident that the clergyman is under the obligation to the diocese, respectively to the Ordinary of the diocese. On the other hand, it is to be understood that a clergyman receives his support, not precisely in virtue of the office or service he renders to the diocese at large, but with regard to the very service he renders to a determined function or pastoral office or benefice. This is clearly evidenced by the well-known adage *beneficium propter officium*, which strictly requires activity or service given to a well determined measure of sacred functions. From this follows naturally that the *bishop cannot be held responsible* for the salary or support of the pastor, although attempts have been made to that effect, which, however, have met with no favor in our civil courts.[2] And if the bishop cannot be held

[1] See ECCL. REVIEW, Vols. XIX, 645 ff.; XXIII, 458 ff.; XXIV, 20 ff., 339 ff.

[2] See Zollmann, K., *American Civil Church Law*, 1917, p. 350, who says: "It has been held that the relation between bishop and priest is not that of hirer and hired, but rather that of superior and inferior agents of the same church. The bishop is the priest's superior, and according to the established order of things in the economy of church government regulating the degrees of subordination and the methods of administration, it is his province to designate the place for the priest to exercise his functions and to prescribe, under certain limitations, the rules for his guidance and control. To hold the bishop personally liable at law for the priest's services would be as unjust as holding the general agent of a railroad company liable for the pay of the railroad employees engaged by him in the course of his agency. Men are constantly going

responsible for the salary of a working priest, neither can he be obliged to provide personally for relief or support in case of disability.

2. How then may funds be raised in order to support disabled priests? For, on the one hand there is the universal conviction emphatically expressed in the well-known decretal of Innocent III, that affliction is not to be added to the afflicted, but rather pity to be used.[3] This tender solicitude of the Church has always been manifested in the succor granted to the helpless and poor in general. How much more should it be extended to the *Portio Domini!* Where the coöperation of the State could be invoked, the difficulties were to a great extent solved by pensions. But where Church and State are completely separated, the ecclesiastical authorities had necessarily to call upon the coöperation of clergy and faithful to soothe the lot of unfortunate priests. Hence it was logically necessary that the Third Plenary Council of Baltimore should enact that each bishop should establish a fund for the maintenance of indigent priests under his jurisdiction. This fund

into positions under appointments by superior agents who are universally understood not to assume any personal liability by such appointment.

"Since there is no contract relation between priest and bishop after the priest has been assigned to a charge, there can be none before such assignment. Whatever duty a bishop may have to appoint a priest to some charge is a religious duty only. For its performance or non-performance he is answerable only *in foro conscientiae* or to his ecclesiastical superior. It is a matter in which the ecclesiastical discretion of the bishop is and must be the determining factor. In the exercise of that discretion he is answerable only to the laws of the church. If for a breach of this clearly ecclesiastical duty there should be a remedy by law, it must follow that a man may have an action for the refusal of a clergyman to baptize him. If there is a contract duty on the part of the bishop to assign a priest to a charge, it must follow that there is a similar obligation on the part of the priest to accept such charge. No one will contend that a bishop has any such civil right. The priest, so far as the courts are concerned, can lay down his office and its duties at pleasure. For doing so he can be visited only with ecclesiastical censure and such punishment as the church canons prescribe.

"The priest, so far as the courts are concerned, is thus completely without remedy as against his bishop. The bishop may appoint him or not in his discretion. He may, after he has appointed him, assign him to another charge. He may even enjoin him from exercising priestly functions and remove him absolutely without trial, and the courts will be in no position to afford him any relief.

"Since he has no contract with his congregation and with his bishop, the question arises whether he has any remedy against the church as a whole. Even this must be answered in the negative. The church, even if it is capable of being sued, has assumed no legal liability for his support."

[3] C. 5, X, III, 6.

was to be raised either by a tax levied from *each parish*, or, if a parish should already be too heavily taxed, by imposing a tax *on the clergy* to contribute pro rata from their personal income. A third method also was suggested, viz., that the clergy organize themselves into a *mutual beneficial society*, the administration of which would be determined by the members themselves, but always with the bishop as official president.[4] The first two methods may work well in larger dioceses, but smaller dioceses would hardly be able to furnish sufficient funds for the purpose.[5] Here only a *provincial* system could remedy the shortcomings of individual dioceses. More efficient, and, we believe, more pleasing to sensitive and business-like priests would be the third method suggested by the Council. For this method would entitle him to his share, in case of disability, as a member of a society which guarantees support regardless of his personal revenues. The only drawback we see in this system consists in the danger of unjust distribution, and in fostering an indolent, and perhaps insolent, spirit among the clergy. However, the Constitutions or by-laws could be framed in such a way as to counteract the evils mentioned.

3. The next question which refers to diocesan funds raised by taxing either the parish or the clergy is what the Code says on the point. After surveying the different canons that might bear on the subject we find only three, namely Canons 1429, 1505, and 2154.

Canon 1429 permits the Ordinary to impose a *pension* upon parochial benefices or parishes simply, but only in favor of the pastor or the assistants of the parish. The amount of this pension is not to exceed one-third of the net revenues of the parish. Connected with this is Canon 2154 which permits a pension to a pastor, whether he be removed or have resigned.

Canon 1505 empowers the Ordinary to impose a *charitable subsidy* on all beneficiaries, secular as well as religious, provided the needs of the diocese impel him thereto and the taxation be only extraordinary and moderate.

Of these texts two refer only to pastors and curates of parishes, because the pension is intended only for these. Thus

[4] *Acta et Decreta Conc. Plen. Balt. III*, n. 71.

[5] ECCL. REV., XXIII, 473.

a *pastor emeritus* or *vicarius emeritus* may be benefited by such a pension, but regular funds destined for all disabled priests cannot be taken as covered by these two canons.

Canon 1505 is wider, because the phrase "dioecesis necessitate impellente" would undoubtedly be verified, for no one shall call into question the imperative need of such a fund. But here arises a little difficulty; for the *exactio* is only *extraordinaria*. This term would exclude any regular yearly contribution. The most a private interpreter can admit is that the contribution would be, not yearly or regularly demanded, but only in case the diocesan treasury should be at very low ebb. If this condition exists, all the *beneficiaries*, but not the parishes, may be taxed. Therefore religious also, who hold parishes of the diocese, would have to pay to the fund.

4. This observation calls for another. Suppose the case of a Clerical Aid Society. Is the Ordinary or Board of such a Society entitled to tax *religious* entrusted with congregations of the diocese? We hardly think so. For, first and above all, whatever is not connected with the care of souls is withdrawn from the episcopal jurisdiction.[6] Consequently the bishop is not entitled to exact contributions which have nothing to do with the congregation itself. Secondly, it does not appear quite just that religious, who are taken care of by their respective communities in case of disability, should contribute to a fund from which they draw no benefit. This reason of course holds only if the religious claim no subsidy in case of sickness or other impediments. But if the community really and exclusively takes care of its own members, the injustice of demanding a personal tax from religious is evident. For the tax or contribution falls on the community which has to make provision for its disabled members without resort to the diocesan fund.

5. *Is the Bishop entitled to levy a contribution on the personal income of (secular) priests under his jurisdiction to meet the expenses of a clerical fund?* The Third Plenary Council of Baltimore in the text already quoted (n. 71) not only permits but obliges Ordinaries to establish a fund for the succor of indigent priests. The Code, as stated, does not favor ex-

[6] Cf. Canon 533, 1, n. 4; Canon 630, 1, 3.

traordinary charitable subsidies, except moderately and extraordinarily. On the other hand it seems quite certain that the Code does not prohibit the institution of benevolent societies of any kind. Besides, since the Code has not explicitly foreseen and provided for disabled priests (a canon to that effect would not have been superfluous), it certainly is left to the Ordinaries to supply this defect; because the Ordinaries are allowed to legislate within the range of common law, unless they are explicitly prohibited.[7] Hence proper legislation to the effect of raising clerical funds and just distribution thereof cannot be denied the Ordinaries. And if this is true of such laws in general, it must also be applied to by-laws or constitutions that would be rendered necessary for just or equitable administration of these funds. Thus, statutes concerning prompt payment, or prorating of contributions, or conditions for the recipients of the aid would be justifiable.[8] Only one remark we repeat, viz., that the diocesan statutes should have these by-laws inserted in the diocesan statutes, so that they would become diocesan laws. Besides, the by-laws should clearly set forth when and under what conditions a disabled priest is entitled to draw on the diocesan fund or Clerical Aid Society. In general, however, a disabled priest who has means of his own from patrimonial or other revenues, should be excluded from receiving or accepting aid which is destined for priests unable to procure a decent support.[9]

6. *May the Ordinary command the congregations or parishes to contribute to a Clerical Fund?* This may be done in a charitable way, but not in a domineering or threatening way. The reason for this assertion lies not only in Canon 1505, f., but also in Canons 1186 and 1297. For if the legislator would have the Ordinaries use their power in favor of the repairs required for the cathedral and other churches by persuasion rather than coercion to be brought upon the faithful, it is certainly not too much to argue *a pari*. The same rule of miti-

[7] Bened. XIV, *de Syn. dioec.*, XIII, 1, 3; ECCL. REV., XXIV, 26.

[8] Such statutes are set up in various dioceses; see ECCL. REV., XXIV, p. 29 f., p. 339 ff.

[9] Concerning culpably—*ex delicto*—disabled priests we refer to Canon 2303, 2. The legislator there tells the Ordinary that he should provide for an indigent, though deposed, clergyman, lest he should have to beg, to the disgrace of his clerical state. But the obligation is forced on the bishop only *ex titulo caritatis*.

gation and moderation occurs in Canon 1297 with regard to the sacred vessels. By that it is not denied that Ordinaries may have collections taken up at irregular intervals for the purpose of a relief or aid society.

It has been asked whether the Ordinary, in case he has to support a needy priest, is entitled to assign him a place of residence. The answer of course is bound up with the law of residence. This is required of pastors and assistants [10] by virtue of their pastoral or official work, which requires personal presence. However, when a priest is disabled not only in part but totally, the scope of the residential law cannot be urged upon him. Neither can Can. 128 be advanced against him, because the office imposed upon him can be shirked if a lawful impediment is at hand. Hence only Can. 127 on canonical obedience may be urged. However, if the priest cannot for reason of ill health stand the climate of his diocese, even this canon would be ineffective. Can. 144 is not to the point, because it supposes that the priest is employed in another diocese, but does not take into consideration the hypothesis of real disability.

What, then, is to be done? One way we can see is to establish homes for disabled priests. But these must be built in different places for different kinds of sickness or ailments, for aged and feeble-minded priests. If this is not practical, or perhaps is impossible for lack of funds, or not advisable because of the sensitive and legitimate ambition of American priests, there seems no other way out of the dilemma but to permit them to live in the place which they think is best suited to their mental and physical condition, but also to their clerical state. Of course the question of support may again be raised. Provided the priest has no private means at all the diocese would have to furnish it in one way or another. But if he has private means and wishes to live in private, he certainly cannot claim support from the diocese, because neither justice nor charity would dictate such aid or luxury.

In conclusion, attention may legitimately be drawn to *life insurance policies*, which might be handled, not only by solid, private companies but also by provincial or interprovincial clerical companies under the supervision of the ecclesiastical

[10] See canons 448, No. 2 (rural deans), 465 (pastors), assistants (can. 476, No. 5).

authorities. For if mutual fire and other kinds of companies under clerical direction can be conducted effectively it would also seem possible that the above life-insurance societies should be able to vegetate at least.

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## REQUISITES FOR THE GAINING OF INDULGENCES.[1]

1. Every sin, whether venial or mortal, places upon the soul a twofold burden, that of guilt (*reatus culpae*) and that of penalty (*reatus poenae*). Mortal sin, which consists in a total aversion of the soul from God and a complete severance of the bonds of friendship by which the soul was united to God, carries with it the penalty of eternal punishment. Venial sin, which consists in a partial conversion of the soul from God to creatures and weakens the ties of love and friendship between the soul and God, carries with it the penalty of temporal punishment. Whenever the guilt of sin is remitted, the soul is likewise freed from all penalty of eternal punishment; and also of part or of all the temporal punishment, according to the degree of fervor which accompanies the act (contrition, confession) by which the guilt of the sin is remitted. As a rule, these dispositions may be said not to be such as to obtain remission of all the penalty, which must then be paid either in this or in the next life.

2. An indulgence is a payment of this penalty from the treasury "which the Father gave to the Militant Church, an infinite treasure, in which those who have part in the friendship of God are made participators".[2] The source of this treasury and the mode of access to it are defined by Leo X in the following words: "The Roman Pontiff, the successor of Peter, the key-bearer, by the power of the keys (whose power it is to open by taking away from the faithful the impediments, namely the guilt and penalty of sin; the guilt, indeed, through the medium of the Sacrament of Penance, but the penalty through the medium of ecclesiastical indulgences) can, for reasonable causes, grant indulgences from the superabundance of the

[1] Adapted from *Pastor Bonus*.

[2] Clement VI, "Unigenitus", 27 Jan., 1343.

merits of Christ and the Saints, to both the living and the dead ".[3] An indulgence is defined in Canon Law as a " remissio coram Deo poenae temporalis debitae pro peccatis, ad culpam quod attinet iam deletis, quam ecclesiastica auctoritas ex thesauro Ecclesiae concedit pro vivis per modum absolutionis, pro defunctis per modum suffragii ".[4] In order that a person may have participation in these treasures of the Church, it is necessary that he: 1. be baptized and free from excommunication; 2. be in the state of grace, at least before the completion of the work; 3. have at least the general intention of gaining the indulgence; 4. perform the work in the manner and at the time prescribed; 5. be a subject of him who grants the indulgence. (Subjects outside of the territory, and travellers, wanderers and those exempt within the territory, may gain all indulgences granted by the bishop, unless expressly excluded).[5]

3. The first requisite, from which there can be no exception, is the state of grace. It suffices, however, that the last act be performed in the state of grace, for it is only when this last act is performed that the indulgence has its effect.[6] Thus, a decision was given in 1836 that the Benedictio in articulo Mortis is not to be repeated if it was given to one who, at the time, was in the state of mortal sin. In order that a plenary indulgence be gained in its entirety, the soul must be free, not only from mortal sin, but also from venial sin and all wilful affection to sin.[7] According to the common opinion, Holy Communion will remit venial sin, provided the soul has no wilful affection to it;[8] and in this case the indulgence will remit the penalty due to sin and so have its full effect. Should the soul, however, not be in the state declared above, the plenary indulgence is gained partially according to the dispositions of the soul.[9]

4. As for other good works, so also for indulgences, an intention of some kind is required. It will suffice, however,

[3] " Cum postquam ", 9 Nov., 1518.
[4] Canon 911.
[5] Can. 925, 927.
[6] Can. 925; *Raccolta*, VII.
[7] *Rac.*, XVIII. Mocchegiani, *Collectio Indulg.*, ed. 1897, no. 1578.
[8] Con. Trid., sess. XIII, c. 2; Innocent III, *De Myst. Missae*, l. 4, c. 41.
[9] Can. 926.

that one make a general intention of gaining those indulgences attached to his daily work and prayers; and it is well, though not necessary, that this intention be renewed every day. All Papal Indulgences (i. e., those attached to pious objects by the Roman Pontiff or by one having faculties) [10] may be applied, by way of suffrage, to the souls in Purgatory, unless the contrary is evident. One well may, then, make a general intention of applying these indulgences to the faithful departed, either to one or to several in particular, or to all in general.[11]

5. Finally, the work prescribed must be performed in person by him who desires to gain the indulgence, and in the time and manner set forth in the concession of the indulgence. If any one of these works is omitted, either in whole or in part, or is not carried out as prescribed, the indulgence cannot be gained.[12] When, however, the part omitted is small in respect to the entire work, so that it remains substantially as prescribed, the indulgence is gained. Thus, the omission of one Pater and Ave would be considered small if the Rosary were the required work, but notable and destructive of the substance of the work if Five Paters and Aves were required.[13] Confessors may, either *in foro interno* or *in foro externo*, commute the required work for those who, by legitimate cause, are unable to perform them.[14]

6. When the required work consists of certain prayers, the manner of fulfilling this condition may be stated as follows: 1. the prayers need not be said on bended knees unless this is prescribed, as for the "Sacrosanctae"; [15] 2. the prayers may be recited alternately with a companion, or followed mentally while another recites them; [16] 3. the prayers may be said in any language, provided the fidelity of the translation is recognized by the Sacred Penitentiary or by the Ordinary of the place where the language is in common usage, but any addition, sub-

[10] Can. 349, 239, 913; *Acta Ap. Sed.*, vol. 6, p. 503; S. Off., 5 Sept., 1914; S. C. S. Off., 18 May, 1914.

[11] Can. 930; *Raccolta*, VII; cf. Lugo, de Poenit., 27, 58.

[12] *Rac.*, VIII; Can. 934.

[13] Mocchegiani, op. cit., no. 192.

[14] Can. 202, 935; S. C. I., 29 Feb., 1801.

[15] *Decreta Authentica*, no. 398; *Rac.*, IX.

[16] Can. 934; *Rac.*, IX.

traction or interpolation renders the prayer invalid;[17] 4. those unable to perform a corporal act connected with the prayer, satisfy this condition by merely reciting the prayer.[18]

7. Works to which one is bound under sin will not suffice as a condition for gaining indulgences, unless this is expressly granted. Thus, the recitation of the Breviary according to the intention of the Holy Father will not satisfy this condition. For by one and the same act two obligations cannot be fulfilled, when each demands an act whose end and purpose are distinct. Furthermore, works prescribed for the gaining of an indulgence are, *ex natura rei*, works of supererogation. The following general exceptions to this rule are to be made: 1. a sacramental penance to which an indulgence is attached;[19] 2. Paschal Confession and Holy Communion;[20] 3. exercises of religious societies and associations which do not bind under sin.[21]

8. Several indulgences, under various titles, may be attached to one and the same article or place, but not more than one indulgence can be gained by the same act unless this be confession and Holy Communion, or the contrary is expressly stated.[22] Unless the indulgence is granted *toties quoties* or *bis in die*, etc., a plenary indulgence cannot be gained a second time on the same day by a repetition of the same act. Thus, the S. C. Indulg. declared that it is not evident from documents ("ex documentis non constat") that the indulgences of the Way of the Cross may be gained as often as the exercise is repeated on the same day.[23] If a plenary indulgence is applicable to the souls in Purgatory, it may be gained twice on the same day, once for the one who performs the work and once for the faithful departed. A partial indulgence, however, may be gained often on the same day by a repetition of the same work, unless it is expressly granted *semel in die*.[24]

9. The works prescribed for a plenary indulgence are, as a rule, different from those required for a partial indulgence. To

[17] Can. 934. cf. S. C. I., 21 July, 1919.
[18] Sacr. Poen., 22 Oct., 1917.
[19] Can. 932.
[20] *Rac.*, XIII; *Decr. Auth.*, nn. 288, 296, 327; S. C. I., 19 May, 1844.
[21] Mocchegiani, op. cit., no. 143.
[22] Can. 933.
[23] Sept. 10, 1883.
[24] Can. 928; *Act. Sed. Ap.*, vol. 6, p. 388.

gain a partial indulgence, nothing more is generally required than to perform a certain work or recite certain prayers with a contrite heart. This latter does not constitute an actual condition, i. e., "a contrite heart" does not signify contrition *in actu* here and now elicited, but that it be present *habitualiter*, contained in the love by which the soul in the state of grace is united to God. Hence, one in the state of grace need not elicit an act of contrition nor confess in order to gain a partial indulgence.[25]

10. The works required for the gaining of a plenary indulgence are, as a rule, Confession, Holy Communion, visit to a church and prayers according to the intention of the Holy Father;[26] whence they are designated as "the usual conditions". While these works are to be performed in the manner prescribed, the order of fulfillment is left free to the choice of each. Thus, for example, the visits may be made before or after the other conditions are fulfilled, even though the formula be used: "qui vere poenitentes, confessi et sacra communione refecti, ecclesiam visitaverint".[27]

11. The indulgence is gained when the last prescribed work has been performed.[28] Thus, if one visits a church after midday on 1 August, but receives Holy Communion on 2 August, he gains, on this latter day, as many indulgences as he made visits on the preceding day. He had won so many titles to the indulgences which now become effective after he has completed the work by receiving Holy Communion. It is not necessary that these visits have been made in the state of grace, for, as was remarked in no. 3 above, it suffices that the last work be performed in this state.

In the following numbers the manner of fulfilling the "usual conditions" will be briefly considered.

## I. Confession.

12. According to the general principle, all the works are to be performed on the day to which the indulgence is attached. This, however, is not always possible. Hence, on 19 May,

[25] *Decr. Auth.*, no. 427; *Rac.*, VIII.
[26] *Rac.*, XI.
[27] *Decr. Auth.*, no. 214; Rac., XV.
[28] Mocchegiani, op. cit., no. 1578; S. C. I., 10 June, 1886.

1759, it was granted to make the confession on the day preceding, and this grant was renewed and confirmed on 6 October, 1870.[29] Later, on 11 March, 1908, the time for making the confession was extended to the third day previous to the day on which the indulgence might be gained.[30] Clement XIII declared that weekly confession sufficed for the gaining of all indulgences during the week, provided confession was made, as a rule, every seven days.[31]

13. According to the new Code of Canon Law, confession, when required for the gaining of an indulgence, may be made on any of the eight days immediately preceding or the seven days immediately following the day to which the indulgence is attached.[32] For example, one desiring to gain the Portiuncula Indulgence may fulfill this condition on any day from the 25th of July until the 9th of August inclusive. If an indulgence is granted on a Sunday, it suffices that confession have been made on the second Saturday preceding this Sunday. Therefore one who confesses on Saturday may gain all the indulgences attached to the two following Sundays and also the intervening days by fulfilling the other conditions. (Cf. no. 8, above).

14. When indulgences are attached to Triduums, Novenas, or the like pious exercises the confession and Holy Communion required may be received within a week from the last day of the exercises.[33] If visits and prayers according to the intention of the Holy Father be required, these may be fulfilled during the exercise, but preferably on the day when the sacraments are received.[34]

15. When the indulgence is granted with the clause "contritis et confessis", all must confess in order to gain it. But it is not necessary that those in the state of grace receive absolution.[35]

16. Those who, unless legitimately hindered, confess twice a month; or who, being in the state of grace, communicate

[29] *Decr. Auth.*, nn. 214, 426.
[30] *Acta Pontificia*, 1908, n. 249.
[31] *Decr. Auth.*, n. 231.
[32] Can. 931.
[33] Can. 931; S. C. I., 8 Dec., 1897.
[34] S. C. I., 2 June, 1899.
[35] S. C. I., 19 May, 1759; *Decr. Auth.*, nn. 253, 359.

daily with proper dispositions and right intention (though neglecting it once or twice a week), may gain all indulgences, even those for which confession, according to no. 3, is required. Exceptions to this rule are the ordinary and extraordinary jubilees and those indulgences granted after the manner of a jubilee.[36] These exceptions apply likewise to the equivalent privilèges obtained by many bishops in favor of those who confess regularly within the space of fourteen days.[37]

## II. Holy Communion.

17. Holy Communion may be received on the day previous, or on any of the seven days subsequent to the day to which the indulgence is attached.[38] Thus, one desiring to gain the indulgences on All Souls' Day may fulfill this condition on any day from 1 November to 9 November, inclusive. When a feast to which an indulgence is attached, is transferred, the day for gaining the indulgence is the day to which the feast is transferred.[39] In this case the time for fulfilling the usual conditions is counted from the day of transference.

18. The reception of Holy Communion suffices as a condition for gaining all the indulgences attached to that or the following day; provided the other conditions (except confession, unless necessary), are fulfilled.[40] (Cf. no. 8, above.)

19. It is not necessary to receive Holy Communion in the church to which the visit is prescribed, unless this is expressly stated in the grant.[41] If, however, Holy Communion be received in this church on the stated day and prayers are said according to the intention of the Holy Father, all conditions are fulfilled, so that it is not necessary to return to the church to make the required visit.[42]

20. The reception of Holy Communion may be commuted by the confessor into another work. (Cf. no. 32, infra). Concerning Holy Communion during Novenas, and the like exercises, see no. 14, above.

[36] Can. 931.
[37] *Act. Sed. Ap.*, vol. 11, p. 385, et vol. 18, p. 412.
[38] Can. 931.
[39] Can. 922; S. C. I., 14 Dec., 1916.
[40] S. C. I., 29 May, 1841.
[41] *Rac.*, XIII; *Decr. Auth.*, n. 344.
[42] *Rac.*, XVIII.

## III. Prayers according to the Intention of the Holy Father.

21. The prayers according to the intention of the Holy Father must be said orally. Non-vocal prayers suffice only when the prayers, recited orally by one, are followed mentally by the others united with him. Mutes may fulfill this condition in the same manner when united with those who recite the prayers; or when alone, they may pray mentally, by signs, or by reading the prayers without oral pronunciation. Unless a certain prayer has been prescribed for this purpose, any prayer will suffice.[43]

22. The number or length of the prayers to be said is not given in any general rule. The Sacred Congregation of Indulgences has repeatedly refused to give a decision in this matter, and has simply stated that these prayers are left to the choice of the faithful.[44] In general, five Paters and Aves, or prayers of equal length, are considered as sufficient; and some are of the opinion that a shorter prayer suffices if said with great devotion.[45] As a matter of fact, but one Pater, Ave, and Gloria, according to the intention of the Holy Father, is prescribed for the gaining of the indulgence attached to the Station Crucifix.[46] As a general rule, however, a short prayer is to be looked upon as out of proportion to the intentions of the Holy Father.[47]

23. The Holy Father's intention always includes: progress of the Faith, conversion of sinners, peace and unity among Christian princes, and the extirpation of heresy. It is not necessary that these be mentioned explicitly; the general intention to pray according to the intention of the Holy Father suffices.[48]

24. In order to gain several indulgences for which prayer according to the intention of the Holy Father is prescribed, the prayer must be said as many times as there are indulgences to be gained.[49] (Cf. no. 8, above).

[43] Can. 934, 936; S. C. I., 16 July, 1902; *Rac.*, XIII.
[44] *Decr. Auth.*, n. 291.
[45] Mocchegiani, op. cit., n. 187.
[46] *Rac.*, 127; *Decr. Auth.*, n. 387.
[47] Mocchegiani, op. cit., n. 183.
[48] S. C. I., 12 July, 1847, et 29 May, 1841; *Raccolta*, XVII.
[49] *Rac.*, X; *Decr. Auth.*, n. 249.

25. If the indulgence does not require a visit to a church, the prayer may be said at any time or place within the course of the day to which the indulgence is attached, i. e., from midnight to midnight.[50] However, a visit is generally required, and is always expressly mentioned.[51] In this case, the time of the indulgence is reckoned from the visit. (Cf. no. 30, infra).

## IV. Visit to a Church.

26. A church is an edifice dedicated to the service of God and open to all the faithful for public, religious service. A public oratory is erected primarily in favor of a community, but open to all the faithful, at least at the time of divine service. A semi-public oratory is one to which the faithful have not free access.[52]

27. When no particular church has been designated for the visit, it may be made in any church or public oratory. The visit may be made in a semi-public oratory only by those living in communities or institutions erected with the permission of the Ordinary and having no church or public oratory. Those of both sexes who live in these institutions after the manner of a community, in order to strive after perfection or for the purpose of health or education, as also those who reside there to serve them, may make the prescribed visit in their semi-public oratory, unless a visit to a particular church or public oratory has been prescribed.[53]

28. When a particular church, v. g., parish church, has been designated, the visit must be made to this church unless a legitimate change in this requirement has been obtained.[54] When the indulgence requires a visit to the parish church, this is to be understood: 1. as the church in the parish of which one is a member; 2. as the church of the place in which one remains for some time, or through which one is travelling. When more than one church has been designated, as many indulgences may be gained as churches are visited, i. e., the indulgence may be gained once in each church designated.[55]

[50] Mocchegiani, op. cit., n. 193; *Decr. Auth.*, n. 434.
[51] *Rac.*, XVII.
[52] Can. 1161, 1188.
[53] Can. 929; S. C. I., 22 Aug., 1842.
[54] *Rac.*, XV.
[55] *Collectanea S. C. de Prop. Fide*, ed. 2, n. 2220.

29. If more than one indulgence can be gained on the same day and a visit is prescribed for each, it does not suffice to remain in the church and repeat the prayers the required number of times. A distinct visit is necessary for each.[56] If but one indulgence is to be gained, and Holy Communion is received in the church to which the visit is required, a new visit to this church is not necessary. (Cf. no. 19, *supra*).

30. The time during which the visit may be made is from noon of the day preceding until midnight of the day to which the indulgence is attached.[57] This holds good for all indulgences, whether they may be gained once or many times on the same day. In computing the time for making the visits, one is at liberty to follow the natural, regional or legal time.[58] Concerning the time for making the visit during Novenas, etc., see no. 14, above.

31. If the church be locked or inaccessible because of the multitude of worshippers, the prayers may be said in front of the church, which will then suffice for the prescribed visit.[59] Nor is it necessary to enter the body of the church. The visit may be made in the choir or in a place in moral union with the church, v. g., in the sacristy.[60]

32. By a special concession of Pius IX, invalids who cannot leave their homes, except such as live in communities, could gain all indulgences for which Holy Communion and a visit were prescribed, provided, being truly penitent and confessed, they performed the work imposed by the confessor in place of Holy Communion and the visit.[61] By the new Code, the right of commuting is extended in favor of all who labor under any impediment which hinders the fulfillment of the prescribed work.[62] The members of Brotherhoods or Pious Associations hindered by sickness or imprisonment from making the visit may gain all the indulgences of their Brotherhood or Association by fulfilling the other conditions; but if hindered by any

[56] *Rac.*, XVI, XVIII. *Decr. Auth.*, n. 399.
[57] Can. 923.
[58] Can. 33.
[59] Mocchegiani, op. cit., n. 177.
[60] *Monitore Ecclesiastico*, 1918, p. 129.
[61] 18 Sept., 1862.
[62] Can. 935.

other reason than those mentioned, they must obtain a commutation of the work from their confessor.[63]

R. F. STOLL.

*Cincinnati, Ohio.*

## DATE OF EASTER IN THE PROPOSED NEW CALENDAR.

To the Editor, THE ECCLESIASTICAL REVIEW.

The February issue of the REVIEW has just reached us in Madras (British India), where we are in mid-April, and most of your readers may have forgotten the article on the Calendar reform by Fr. Semler. The learned Franciscan suggests 8 April as a most convenient date for Easter. A correspondent asks: "Would it not be preferable to make 15 April Easter Sunday, since it would move Lent further into the mild season of spring? Many Catholics feel that the cold of winter which still prevails during the month of February is a sufficient cause for dispensing themselves from the Lenten fast. That cause would become less urgent if Lent began with March."

Living in the tropics, and finding that soon after April the thermometer usually gets over 100 degrees Fahrenheit one might like to dream of the first of April as a better date for Easter Sunday. But we could not well have a different arrangement in every parish, since the Church is universal. Whether or not the cold is a hardship in fasting might be disputed. But in this country the heat is considered a reason for dispensation, the obligation of fasting having been removed, except for Fridays. If the "mild season of spring" could be changed about, perhaps we could all of us fast "in illis diebus".

McB.

## THE NEW UNIVERSAL CATECHISM.

To the Editor, THE ECCLESIASTICAL REVIEW.

In a few years we shall all be using the new universal Catechism. Might it not be well to say a few words in regard to the edition for English-speaking countries? It goes without saying that the language of the translation should be

[63] *Decr. Auth.*, nn. 222, 431; *Collect. S. C. de Prop. Fide*, n. 1680; S. C. I., 16 Jan., 1886.

idiomatic and, as far as possible, free from too difficult words. Does it go without saying, however, that there should be only one translation permitted, at least for the United States? Nothing is more vexing in the public recitation of prayers, litanies, acts of consecration, etc., than to find that every prayer book has a different rendering of the Latin texts. Even the daily prayers after Low Mass are not said alike by all. If others and more influential priests feel on the subject as the writer does and get busy right now, we may avert another disaster like the Douay Version of the Old Testament, and, above all, have one and the same Catechism, in theory and in practice, for every child from Washington City to Washington State and from the Lake of the Woods to the Rio Grande.

ONE WHO HAS SEEN AND SUFFERED.

## EPISCOPAL VESTMENTS.

Among the recent decisions of the S. Congregation of Rites are the following:

The bishop's birettum may not have a red tuft.

Capes and cassocks of bishops are not to be of silk, unless their wearers are members of the Pontifical household.

A black cassock, mantelletta, and mozetta may be worn by bishops, outside the City of Rome, in penitential seasons and at funerals. Birettum and skull cap must always be purple.

The use of stole, mitre, and pastoral staff with prelatial habit at Confirmation or in processions is contrary to the prescriptions of the Roman Pontifical.

The use of mitres of silver cloth and white mitre with red flaps, in place of the simple white linen mitres, is forbidden to bishops.

By *Motu proprio* of the Sovereign Pontiff members of religious orders who are bishops are allowed the use of rochet hitherto reserved to seculars. While at Rome they wear the mantelletta over the rochet only.

## NON-CATHOLIC CHILDREN IN CATHOLIC SCHOOLS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The Catholics of this country are making great sacrifices to preserve the faith of their posterity. The burden of double

taxation is gladly borne in the hope of having the children well grounded in the faith. In erecting and supporting our own schools our children are preserved from the dangers which necessarily attend close association with children of false or no religious creeds; they are placed under the tutelage of Catholic, mostly religious, teachers; they are brought up in a Catholic atmosphere. All this makes it possible to give them a thoroughly religious and moral training, which alone can form the foundation of a staunch and steadfast Catholic life. If these results were not aimed at and for the most part realized, there would be no logical reason for going to the expense of maintaining our separate schools.

Viewed in this light, it is hard to understand how enrollment of non-Catholic children in Catholic schools, as is done in many places, can help to attain the desired end. Of course it will be maintained that this practice helps to break down prejudice, brings converts to the faith, and aids the institution financially. It is indeed true that many non-Catholic pupils will get a more favorable opinion of our holy Church, some few will also join the Church, especially if they be encouraged to attend the religious instructions. The financial support it affords could be considered at all only if the practice proved no stumbling-block to the Catholic training intended for our children.

A Catholic school teacher writes on this subject: "In my twenty years' experience as a parochial school teacher I have not been able to see how we Catholics can gain any lasting benefit by filling up our school rooms with non-Catholic children. If we try thereby to gain prestige and the good will of non-Catholics, I think we shall miss our purpose. In compromising with those of different belief we Catholics are always the losers. If it is the financial support we are looking for, then, I am afraid this money will work mischief among us."

The spiritual harm sustained by our Catholic children from the admittance of non-Catholics into our schools, in my opinion, outweighs by far the few and rather doubtful advantages derived therefrom. When non-Catholic children are present, regard must be had for their convictions and feelings, and the religious teacher cannot speak to his or her class with that openness, force, and unction he could if all were Catholics.

Many things of importance will be left unsaid. If it is a boarding-school, exceptions in the routine will be granted in favor of those not of our faith, especially in the devotional exercises, such as the attendance at Mass, confession, sodality meetings, etc. This will be regarded as partiality by the Catholic pupils; these will feel themselves at a disadvantage just because they are Catholics. The edification arising from equality of treatment will be lacking.

A religious priest, whose forty years of experience as President of a Catholic College adds special weight to his testimony on this subject, said to me: "Fathe., at first we admitted students to our institution regardless of creed. But by personal observation and after many sad experiences I came to the conclusion that the presence of non-Catholic students was doing more harm than good, and I decided for the future to admit only Catholic students. I felt that we owed it to our Catholic students and to their parents." Said a non-Catholic student one day to the disciplinarian, who had dared to reprimand him for a breach of common morality: "Why do you correct me? I am not a Catholic."

It cannot be denied that intimate association with non-Catholics tends to make Catholics weak and indifferent in their faith, and in certain circumstances will even lead to a total defection from the faith. A certain young man, who had made his studies at a Catholic institution of higher learning, afterward became an apostate from the faith. Taken to task for such conduct by a former clerical friend, the renegade justified his step by boldly saying: "Father, I venture to say that if you had been brought up among Protestants, Jews, and infidels, as I was, you would have fared no better than I."

To admit non-Catholics to our separate schools means to foster associations that will prove detrimental to our Catholic youth. The life led by pupils in a boarding-school is truly a family life. Hence the same objection which the Church raises to mixed marriages may be raised against the practice in question. And where are the Catholic parents who would be so forgetful of their children's spiritual welfare as to take Protestant children into the home to dwell habitually with their own children?

Schoolmates of different religious beliefs will chum together; they will adopt one another's faults rather than their virtues; occasionally they will exchange their religious views, which, to say the least, will never strengthen the Catholic child in its faith. A mere sneer on the part of a Protestant pupil, when Catholic children are making the sign of the cross, or going to confession, may be enough to dampen the religious zeal of a Catholic child for years to come, or even for life. A few such adverse experiences will easily induce the Catholic child to become shy and ashamed of the most wholesome practices and to omit them on the least provocation.

Moreover, lasting friendships are formed among pupils of the same school and, as experience teaches, the result of almost any friendship is that the good are frequently spoilt, but the bad seldom reformed. These friends will visit their respective homes, where the acquaintance of other members of the family is made, and new friendships are formed resulting not infrequently in a mixed marriage.

These are serious consequences that cannot be ignored, and the Catholic children whose sad lot it is to be thrown together with children of Protestant and unbelieving parents, are the losers. Catholic parents who make the sacrifice of paying a double school bill precisely to have their children brought up in Catholic surroundings, have a right to expect that the institution of their choice be what it claims to be—a distinctly Catholic school. It is not right to expose their children to the dangers enumerated above, unless circumstances make it necessary. Should weighty reasons urge the admittance of non-Catholic pupils, the evil results should be counteracted as much as possible. This could be done by making the attendance at religious instruction obligatory also for the non-Catholic pupils, not indeed with a direct view of making converts, but merely as a branch of useful knowledge. Parents who think enough of a Catholic institution to entrust their children to its care, will not easily object to have the child learn something about the Catholic religion. Of course exceptions will be found, and under circumstances might be tolerated. But the application of this rule would, generally, cause little difficulty, while the results would be most favorable. A special course of non-sectarian instructions might also be introduced for the non-Catholic children.

I am personally acquainted with a pastor who handled the situation in the following way: Recognizing the superiority of his parish school, many non-Catholic parents applied to have their children enrolled. To counteract the evil usually resulting from such intermingling, the pastor would receive them only on these conditions: (1) that the child would participate in all the common exercises, including Holy Mass, prayers, religious instructions, preparation for the Sacraments, etc.; (2) that, while a member of this school, the child would not attend other sectarian services or Sunday schools (this to avoid puzzling the child and injuring its mind by hearing, possibly, contradictory religious doctrines); (3) that the parents would not interfere if, after receiving the necessary instructions, the child desired to join the Catholic Church.

The observance of these conditions, of course, brought some children to the true faith. But having learned by experience that many of these converts did not persevere in the faith after they left school, the pastor added another condition to the above three, namely, that at least one of the parents attend the convert class, which he was conducting in the parish hall. These were stringent rules, but not too severe, when we consider that we hold the truth from Jesus Christ as a sacred trust, and that we are in conscience bound, not only to guard it, but also to propagate it according to ability and circumstances.

SACERDOS.

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## INDULGENCED BLESSINGS AND THE NEW FACULTIES.

*Qu.* The faculties granted in this diocese since the promulgation of the new Code give us power to bless, "ritibus tamen ab Ecclesia praescriptis," rosaries, crosses, scapulars, medals, etc. (Canons 349 and 239, n. 5). Now in virtue of these canons, cardinals have the power to bless all these articles by a single sign of the cross, while bishops are required to use the rites prescribed by the Church. Our faculties, then, are the same as those of the bishops. Some of my confrères hold that this takes from us the power to bless rosaries by a simple sign of the cross, as well as other articles which we have been accustomed to bless in this way. I hold that such an interpretation is contrary to the spirit of the Church in her discipline, and that we must interpret the phrase "ritibus ab Ecclesia praescriptis"

in the sense that, where the Church has prescribed definite rites for the blessing of religious articles, these rites must be followed. I hold, moreover, that there is no general rite prescribed by the Church for the blessing of rosaries. The blessing given in the Ritual seems to be proper to the Dominican Order, and could not be used, formerly at least, without special faculties. Will you please settle the question? I should also like to know, assuming that I am right in my contention, whether we still have the faculty to impart all indulgences by one sign of the cross (see ECCLESIASTICAL REVIEW, May 1918, p. 567).

PAROCHUS.

*Resp.* The Roman Pontiff blesses all objects, whatever they may be, by simply making the sign of the cross over them. The cardinals are representatives of the Pope and have always enjoyed this privilege *ubique terrarum*. Hence Canon 239, § 1, 5° does not give any new regulation, but merely states that cardinals under the new Code enjoy this privilege.

Neither does Canon 349, § 1, 1° restrict in any way the faculties of the bishops, but merely states that articles may be blessed according to the received rites of the Church as heretofore. These same faculties can be granted by the Ordinary to the priests subject to his jurisdiction.

There are blessings in the Roman Ritual proper to bishops, religious orders and parish priests; whilst there are others that may be given by any priest. Some of those proper to religious orders that have their own formulas must be carried out exactly according to the formulas as found in the Roman Ritual, so that even bishops (S. R. C., 2 December, 1881, n. 3533) or priests who have received permission from the individual order or by apostolic indult to confer these blessings and apply the indulgences must follow the given formula. For instance, in regard to the blessing of the Dominican Rosary or the Rosary of the Seven Dolors the following decree was issued. To the question asked by several Vicars General of France whether it was sufficient to bless rosaries by merely making the sign of the cross over them the S. Congregation of Indulgences answered, " Pro coronis Rosarii, et Septem Dolorum servandum esse formulam, cum responsa S. C. dierum 11 Aprilis, 1840, et 7 Januarii, 1843 non comprehendant casus de quibus agitur in proposito dubio " (29 Februarii, 1864). The above

regulation seems to be a restriction of previous privileges granted. For on 11 April, 1840, the S. C. of Indulgences decided that in applying indulgences to rosaries, crosses, etc., merely the sign of the cross (according to some authors the words *In nomine Patris, et Filii et Spiritus Sancti* must or ought to be said) is necessary for those who have faculties to bless these articles. "Utrum ad indulgentias applicandas crucibus, rosariis, etc. alius ritus sit necessarius praeterquam signum crucis a sacerdote, qui hanc facultatem accepit, factum? Resp. *Negative.*" A few years later, 7 January, 1843, the same Congregation went so far as to decide that even if the phrase *in forma Ecclesiae consueta* is found in the indult, still only the sign of the cross is necessary. "Quando in indulto existit clausula *in forma Ecclesiae consueta,* sufficitne signum crucis manu efformare super res benedicendas absque pronuntiatione formulae benedictionis et sine aspersione aquae benedictae? Resp. *Affirmative.*"

We feel certain that none of these decrees was ever revoked. Hence it seems that the phrase "ritibus tamen ab Ecclesia praescriptis" (Canon 349, § 1, 1°) means nothing more than that, in this regard, that which has been done heretofore, according to the prescriptions of the Church, is still in force, i. e. faculties are not changed.

Yes, the faculty of making *one* sign of the cross over many rosaries, crucifixes, and other articles of devotion in order to attach to them various indulgences, is still in use and has not been revoked by the new Code. "In benedicendis pluribus similibus aut diversis religionis objectis, quae sacerdoti pluribus facultatibus munito, conjuncta vel commixta offerentur, atque in ipsis, vigore diversarum facultatum, indulgentiis ditandis, sufficit *unicum* signum pro pluribus benedictionibus atque indulgentiarum adnexionibus. Et declaratio non extendatur ad metallica numismata scapularibus substituenda, de quibus in Decreto S. Officii, data die 16 Decembris, anno 1910" (C. S. Off.—Sectio de Indulgentiis, die 18 Maii, 1914). This is merely a confirmation of the decree of the S. C. of Indulgences published 12 March, 1855.

## FORTY HOURS' ADORATION ON WHIT-SUNDAY.

*Qu.* The Forty Hours' Devotion in our parish falls every year on Pentecost Sunday. We open the exercises with Solemn High Mass on Sunday morning, with the Mass of the Feast and a Commemoration of the Blessed Sacrament. So far there can be no doubt about the Rubrics.

But what about the evening services? Should I or am I allowed to use the red stole and cope in giving Benediction in the evening?

What about the High Mass "Pro Pace" on Monday, Whit-Monday, Feast of the First Class. Should I say the Mass of the day in red vestments, or must I say the "Missa pro Pace" in violet or purple?

The Missa Repositionis is sung on Tuesday morning. Should this be in red or white vestments? The Devotion closes on Tuesday evening with solemn procession, Litany, and Benediction? Am I allowed to use red dalmatics and cope for this service, or must I wear white vestments.

Tuesday after Pentecost is "festum primae classis". I used the red dalmatics and cope on this occasion, but was criticized for doing so by some clerical friends who contended that white must always be used in Benediction of the Most Blessed Sacrament. Would it be asking too much of you to print in a future number of the REVIEW an answer to these questions, together with an Ordo for the three days of the Forty Hours' Devotion, which falls on Whit-Sunday?

A. M.

*Resp. Whit-Sunday:* Mass of the day in *red* color with the commemoration of the Most Blessed Sacrament *sub unica conclusione.* If Vespers are sung and the officiant wears a cope from the beginning, he retains the cope at the Benediction, provided he does not leave the sanctuary before the Benediction. If the Vespers be of Pentecost, of course the *red* cope is used; if the Vespers be of the Blessed Virgin, which is customary in most places, he uses the white cope throughout Vespers and Benediction. If Vespers are celebrated in surplice, only the *white* cope may be used. Any other services must be in *white* cope.

*Whit-Monday:* Mass of the day in *red* color with the Commemoration "Pro Pace" under one conclusion. Vespers and other devotion as above on Sunday.

*Whit-Tuesday:* Mass of the day in *red* color with the Commemoration of the Most Blessed Sacrament *sub unica conclusione.* Vespers and other devotions as above on Sunday.

*Procession* on Sunday after Mass and on Tuesday evening after Vespers, if Vespers were celebrated in *red* cope, will be in *red* cope, provided the officiant did not leave the sanctuary after Mass or Vespers to prepare for the procession. If he leaves the sanctuary before the procession, or if on Tuesday evening Vespers of Pentecost were not chanted, but other exercises are held, the cope will be of *white* color (S. R. C., 27 May, 1911, ad XII and XIII). The ornaments of the altar should be *red* on Pentecost, but the antependium of the altar and the humeral veil must be white (*Instructio Clementina*, § XVIII). For full explanations see our *Manual of the Forty Hours' Adoration.*

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## THE TITULAR OFFICE OF ST. MICHAEL.

*Qu.* Will you tell me which Ordo for 1920 is correct? In the diocese of Springfield the *Festum titulare Cathedralis S. Michaelis* is assigned to 29 September. The day following (30 September) has, "In anniversario Dedic. Eccl. Cathedr. Dupl. I. cl." Pustet's Ordo reads for the same day, "recitare officium et celebrare missam per totam octavam de S. Michaele, cum commemoratione Dedicationis". This is the opposite of the Ordo published by Murphy. Which Ordo must we follow? CAMPIFONTANUS.

*Resp.* Both Ordos are more or less incorrect. On 12 December, 1917, the office of the "Dedicatio S. Michaelis Archang." was raised from a "festum dupl II. classis" to a "festum dupl. I. classis" for the universal Church; but "absque octava". The festum "Dedicationis Cathedralis" is a "festum dupl. I. classis cum Octava" for the whole diocese. Hence the Ordo should read:

29 Sept.: Vesp. de sequ. commem. praeced.

30 Sept.: *Dedicatio Ecclesiae Cathedralis.*

1 Oct.: *De die II infra Octavam.* Dedic. Eccl. Cathedr. (without the commem. S. Michaelis). In Missa: II oratio S. Remigii, III oratio de B. M. V.

2 Oct.: *SS. Angelorum Custodum* with the commem. of the Dedicatio Eccl. Cathedralis only.

3 Oct.: *Dominica XIX post Pentec.* (sine suffr. sine symb. et prec. ad Primam) II oratio Dedic. Eccl. Cathedr. III oratio de B. M. V.

4 Oct.: *S. Francisci C.* Commem. Dedicat. Eccl. Cathedr. only.

5 Oct.: *De die VI infra octavam.* Dedic. Eccl. Cathedr. II oratio SS. Placidi et soc. III oratio de B. M. V.

6 Oct.: *S. Brunonis C.* Commem. Dedic. Eccl. Cathedr. only.

7 Oct.: *SS. Rosarii B. M. V.* Commem. Dedic. Eccl. Cathedr. et comm. Simplicium. In II Vesp. Comm. Dedicationis Eccl. Cathedr. post commem. S. Brigittae.

*N. B.*—On 1 and 5 October the "Preces" are omitted.

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## SENDING THE PARISH REGISTERS TO THE BISHOP.

*Qu.* As a pastor I have been reading the new Code of Canon Law on the duties of pastors. Paragraph 3 of Canon 470 says: "In fine cuiuslibet anni parochus authenticum exemplar librorum paroecialium ad Curiam episcopalem transmittat," etc. What do the words "authenticum exemplar" mean in this paragraph? Would they at all bear the interpretation of "authentic summary" or "statement"; the same as is now prepared in most places, where a yearly report is sent to the chancery of the *number* of baptisms, marriages, etc.? Some say it means authentic "copy". Can it be that the Code requires a "certified copy" of each single baptism, marriage, Confirmation, and death in the parish during the past year? There are parishes in which as many as a score of baptisms take place weekly. Does the Code mean that at the end of the year the pastor must send to the chancery over a thousand baptismal certificates. Would an unfortunate pastor be correct in applying an epikeia to this prescription and regard it as being morally impossible of observance?

*Resp.* It seems to us that, until the episcopal authorities demand a detailed duplicate (in the strict sense of the word) of the parish books, the authenticated and sealed reports which our pastors have been hitherto required to make to the chancery at the end of each year answer the sense and purpose of the Canon Law, especially since the regular canonical visitations, in which the Ordinary is required to inspect the registers, are being annually maintained in our dioceses.

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## INVESTING WITH THE FIVE SCAPULARS.

*Qu.* Members of the Bonifacius Verein and other clerical associations receive, among other apostolic privileges, that of investing in the Five Scapulars, namely, those of our Lady of Mount Carmel, of the Blessed Trinity, of the Passion of our Lord, of the Immaculate Conception, and of the Seven Dolors.

Acting on this faculty I invested a clerical brother with the scapulars of the Immaculate Conception, as he professed a particular zeal for that devotion. Afterward the doubt came to me whether I was obliged to send his name to the Theatine Fathers who are the originators of this devotion. Looking into the *Catholic Encyclopedia* I found: "At present priests who receive the faculty (of investing with the Blue Scapulars) from the general of the Theatines receive simultaneously the faculty of admitting the faithful into the Confraternity, and must forward the names of those admitted to Rome or some other canonically erected confraternity of this kind." Hence the following questions:

1. Does this obligation of sending the names bind under pain of losing membership? To whom must the names be sent?

2. Are any definite spiritual exercises prescribed for the wearers of the Blue Scapulars?

3. Is the prescription of giving a small chaplet at the time of reception essential for the validity of the investiture?

4. Have the members of the Bonifacius Society the right to invest with the Five Scapulars simultaneously when attached to a single pair of strings, and may they use one common formula for the blessing? M. S. MONTANA.

*Resp.* 1. The privilege of investing with the Five Scapulars was given to the Bonifacius Verein in 1852. The Confraternity of the Immaculate Conception was established at the Roman house of the Theatine Fathers in May 1894. Although the two are now combined whenever the faculty of investing with the Blue Scapulars is granted by the General of the Theatines in Rome, the apostolic privilege of investing with the Blue Scapulars granted by the Holy See does not include affiliation to the Confraternity, which latter alone requires the enrolling of the names at some centre of the Theatine community.

Those who desire affiliation with the Confraternity, which imparts additional privileges and imposes definite obligations of devotional exercises, obtain the privilege from Il Revmo P. Generale dei Teatini, San Andrea della Valle, Rome, Italy.

2. No definite devotional exercises are required from those who are invested with the Blue Scapulars. They pledge themselves to promote the honor of the Immaculate Mother of Christ, and to seek to gain souls to God.

3. The chaplet is given to those enrolled in the Confraternity. It is not necessary for the ceremony of investing with the Scapulars.

4. Those who have the right to invest with the Five Scapulars may use the scapulars attached to one pair of strings, but unless they have a special faculty for using the short formula for blessing simultaneously, they are obliged to use the separate forms of the ritual. The Brown Scapulars of Mount Carmel are always to be blessed separately, even where the privilege of the short form and simultaneous blessing is granted. (Cf. Hilgers, S.J., *Ablaesse*, 1915;—*Analecta Ecclesiastica*, Rome, 1897;—*Essentials of the Five Scapulars*, by Mgr. J. S. M. Lynch, Cathedral Library Association, New York.)

## CORRECTION.

Speaking of the private administration of Baptism which leaves the ceremonies of the Ritual to be supplied, we said (May, p. 566): "Private Baptism implies a necessity which excludes the reception of those special graces attached to the Sacrament instituted by Christ". The words "of the sacramentals" were omitted, and the passage should read: "Private Baptism implies a necessity which excludes the reception of those special graces of the sacramentals attached to the Sacraments instituted by Christ."

# Ecclesiastical Library Table

## RECENT THEOLOGY.

A number of the theological reviews in France, Belgium, and in Germany and Austria, which were obliged to interrupt publication during the war, have resumed regular issues with the beginning of the present year. The *Collationes Brugenses,* of which we get a belated number or two from 1914, now resumes regular publication. *Polybiblion* ("Revue Bibliographique Universelle") continues its monthly issues of the *partie technique* and the *partie littèraire,* giving a succinct survey both of the popular output of French belletristic literature and of notable publications in theology, jurisprudence, science, arts, and history. The *Revue Benedictine* bridges over the period from 1914 to 1919, and now continues as before the conflict. The issue before us contains an informing paper on the original work done in connexion with the Vulgate in Spain. The author, Dom de Bruyne, comments on the two "praefationes" of St. Jerome preserved by the Spaniard Peregrinus. Another article adds fresh light upon the history of the ancient Benedictine Abbey of Chalais, founded in the eleventh century, and later handed over to the Carthusians. The name continued, however, as a Benedictine institution through the union of several congregations as a distinct province. The *Nouvelle Revue Théologique*, conducted by Professors Besson and Fournier of the Catholic Institute of Toulouse, goes on as of old. The chief feature of the last few issues is the discussion on the new Code. In interpreting Canon 1045, by which power is conferred on confessors to dispense from matrimonial impediments "juris ecclesiastici" when there is apparently no opportunity to have recourse to the Ordinary, or where there is danger to the "sigillum", is a singularly sensible one. Under "causa debitae dispensationis" he ranges "spirituale bonum postulantis, causa vitandi aliquod grave damnum in persona vel in rebus temporalibus"; in short, "ubicumque et quotiescumque pietas, necessitas, ecclesiae utilitas, causae justitia, meritorum praerogativae, vel rei eventus exigunt". Herein he follows De Justis who, in his *De dispensationibus matrimonialibus*, holds that the confessor

is obliged to make use of this power " quia in his casibus, cum sine dispendio concedi potest dispensatio tenetur praelatus saltem ex caritate dispensationem concedere et suorum subditorum saluti providere ".

Among the French theological quarterlies we welcome a new agency for good in the appearance of the *Revue d'Ascétique et de Mystique*. The first issue sets forth in detail the program of the magazine, as indicated by the title. Of the leading articles a paper by L. de Grandmaison, " Sur la force faible de l'oraison de simplicité ", in which the writer analyzes the efficacy of affective prayer, gives indication of the trend of the periodical. Another paper of note deals with the supernatural act of obedience in religion. There is also an informing study of Molinos and his theology.

The periodicals from Italy that deal with theological topics follow the accustomed paths. *Il Monitore Ecclesiastico*, founded forty-five years ago by Cardinal Gennari, discusses the current decrees of the Sacred Congregations. From its April issue, commenting on the faculties given to the clergy through the bishops, as found in the old formularies, we gather that the new Ritual is to appear at an early date. It is desirable to have it soon to settle definitely the numerous doubts as to what a simple priest may and may not do, especially in the matter of privileged blessings.

Here also we have a new arrival since the end of the war in the *Commentarium pro Religiosis*, a monthly published by the missionary Fathers of the Immaculate Heart of Mary at Rome. The purpose of the publication is in the first place to interpret the recent legislation in regard to religious institutes. The different departments of " Documentalia ", " Exegetica ", " Scientifica (canonica) ", " Consultationes ", and the customary " Studia varia " (Chronicle and Bibliography) comprise the make-up of the regular contents. Of the *Archivum Franciscanum Historicum*, which is always full of interesting matter on the subject of St. Francis, we need say little except that its latest issue among its descriptive and documentary matter contains a scholarly paper on the relics of St. Clare, preserved in the basilica of that saint at Assisi. Fr. Paschal Robinson had already published an inventory of the documents preserved in the Assisian convent, and Fr. Michael Bihl had

printed the more important and hitherto unpublished MSS. of the collection. But little had been heretofore said about the rich treasury of relics preserved in the church. Another valuable contribution is a description of the "Codex S. Antonii in Urbe," which throws fresh light on the early history of the saint and his associates. We have already spoken in these pages of the excellent quality of matter exhibited in the first number of the *Gregorianum*, covering as it does the field of dogmatic, moral, canonical, ascetical, and apologetic studies.

From Spain comes, besides the *Ciudad di Dios* of the Augustinian Fathers, the *Razon y Fe* of the Jesuits at Madrid, and *Espana y America*, a new magazine *Sal Terrae*, which is wholly devoted to the interests of the clergy. It is issued under the auspices of the Jesuit Fathers at the Pontifical University of Comillas (Santander). We say "new", although its foundation was laid in 1911 by Father Vilarino, who sought to remedy the dearth of reading matter at the disposal of the clergy in the rural districts. The enterprise proved a blessing and has been taken up by the Fathers of the Society in a new form which promises excellent results. The program exemplified in the first five issues of the monthly covered Homiletics ("Puntos de Predicacion"), Catechetics ("Puntos de catecismo"), Pastoral Instruction, Roman Documents, General Ecclesiastical Studies and Conferences. The reader will readily recognize an affinity in aim and methods with the ECCLESIASTICAL REVIEW.

*Estudios* in the May issue has an interesting study of the Patagonian missionary Father Thomas Falkner, who from a Manchester Protestant physician became a zealous Jesuit preacher to the Indians, and whose writings are of considerable worth from both the religious and scientific points of view. The monthly is published by the Academia Literaria del Plata, at Buenos Aires, and in its nine years' life has maintained a high standard of literary excellence.

The *Rivista Internazionale* "di scienze sociali e discipline ausiliarie" discusses articles on the social question in the literary magazines of Europe, America, and the Far East, including Russia and Egypt. A leading article "Scienza sociale e letteratura" by Dr. Carlo Grilli, gives an original interpretation to the history of the social movement.

The *Theologisch-practische Quartalschrift* (Linz) continues its excellent pastoral work as before the war.

Our Greek contemporary Ἡ Καινὴ Διδαχή (Athens), mentioned in a former issue, continues its studies of church conditions and reforms in Greek-speaking countries.

With this cursory survey of theological periodicals on our Library Table we take occasion to mention *The American Journal of Theology* for April, which contains an article by Gerald Bierney Smith of the Chicago University, emphasizing a new aspect of the life of Christ created by the late world war. The writer pleads for a better appreciation, by men who accept the divinity of our Lord, of those human qualities which were especially intended to be an aid to our reaching His likeness in heaven, and which call for distinct recognition amid the changed conditions of modern life. A curious contrast is suggested by two other papers in the same number between the divergent beliefs and ideal aims of the Protestant churches. One is " Deism Historically Defined ", and the other " Church Union Movements in the United States ".

Of exceptional originality and importance is an article by the English Jesuit scholar Fr. Mathew Power of Manchester, on the date of the Crucifixion. Critics of the Gospels have pointed out what appears to be a flagrant contradiction in the account of the synoptics compared with that of St. John. The former assign as the date Friday fifteenth Nisan (Passover), while the latter places it on Friday 14 Nisan (Passover eve). Exegetes and among them such authorities as St. Thomas Aquinas profess their inability to reconcile the two expressions which are found in all the chief Greek codices. Father Power demonstrates from unquestioned sources of contemporary Jewish tradition that there were two forms of calendar making, equally recognized in popular usage. One was based upon the rule of the so-called *Badhu*, a synagogal term which excluded Friday from the honor of the Passover. The other was the ordinary or civil mode of calculating the lunar-legal days. Thus Good Friday (reckoned with Badhu) might be 14 Nisan as the Johannine Gospel has it (19: 14), or it might be counted 15 Nisan (neglecting Badhu). The article, which is well written, must be read entirely to make the full value of the argument appreciated.

The *Anglican Theological Review*, edited by Professors S. A. R. Mercer and L. C. Lewis of the Western Theological Seminary, Chicago, offers a scholarly series of contents, in which we note that the Scriptural articles take for the most part a constructive, albeit critical, character. The matter throughout gives evidence of high educational and religious aims. Among the recent topics of special merit is one on "Creative Evolution and the Christian Faith" by Laird Wingate Snell, which is singularly sane in its conclusions, though we differ from the ways of Bergson and Professor Royce in reaching them. A good plea for the sacramental system as conserved in the Catholic Church is made by W. F. Whitman of Bexley Hall in his paper on "The Social Character of Christian Mysticism". The writer points out how essential a basis to sound mystic theology is found in the sacramental system of the old Church. The discordant note rises anew, however, when we look over Professor Foster's painstaking survey of the Bibliography of Dogmatics in the Anglican Church. The student who must select guidance from these sources will be sorely perplexed to tread his way soundly and safely in any definite belief based on the authorities presented. They do not merely differ but are exclusive and contradictory in many points of what we hold to be the dogmatic teaching of the Bible interpreted by individual judgment rather than legitimate tradition.

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The April number of the *Irish Theological Quarterly* contains an article entitled "Our Lord's Experiential Knowledge" by the Rev. Garrett Pierse, D. D., of Maynooth. The writer is to be commended for his choice of subject. Whatever light is thrown upon the Sacred Humanity of Jesus Christ is of value to the theologian and the catechist. In our vindication of our Lord's divinity, we must not forget that He was also true man,—"in all things like as we are, without sin" (Heb. 4: 15). A reverential study of His human nature cannot fail to develop in us that knowledge of which He Himself declared, "This is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent". (Jno. 17: 3.)

Moreover, at the present day, not only the divinity, but also the perfection of Christ's humanity is assailed. Abundant evidence of the efforts of the Modernists to ascribe ignorance and error to His created intellect is furnished by the condemned propositions 32-35 of the Decree " Lamentabili ".

It is a fundamental principle of Christology that the humanity of the Word possessed all the perfections that the ordinary power of God can bestow on human nature, provided they were not incompatible with the work of the Redemption. The degree of these perfections was such as befitted His dignity as true Son of God and His office as Mediator of the New Testament. From this principle it logically follows that His created intellect was endowed with the plenitude of knowledge, a conclusion that is substantiated by the words of St. John " plenum gratiae et veritatis " (Jno. 1 : 14). Since the thirteenth century theologians have commonly attributed three kinds of knowledge to our Lord—(1) beatific, (2) infused (*per se*), (3) acquired (empiric, experimental, experiential). The first was derived from the intuitive vision of the divine essence which He always enjoyed; the second from intelligible species directly infused into His soul at the first moment of its existence; the third from natural sense-perceptions. Some theologians, it is true, (e. g. Suarez, *De Incarnat.*, Disp. 30, sect. 2), contend that all natural intelligible species were infused into the soul of Christ ("scientia *per accidens* infusa "), and hence His sense-experiences were only applications of these intelligible species to particular objects and did not really augment His natural knowledge. In his earlier writings St. Thomas favored this opinion (3 Sent. qu. 3, art. 3, qu. 5) ; but in his more mature years he denied this *scientia per accidens infusa* and taught that by the experiences of His mortal life our Lord really acquired natural knowledge, in the same manner as ordinary men, though in a far more perfect degree (*Summa,* Pars III, Qu. IX, art. 4).

Dr. Pierse's article deals with this third species of Christ's human knowledge. That our Lord, as Man, possessed this merely natural knowledge (besides the beatific and infused knowledge) is evident from the fact that He possessed a human intellect of the highest acumen, which must necessarily have exercised its natural and essential function of forming ideas

and judgments and of reasoning to the existence of things not directly perceived.

Regarding the extent of Christ's experiential knowledge, Dr. Pierse proposes an opinion which, he states, differs from that of St. Thomas. The Angelic Doctor (Pars III, Qu. XII, art. 1) teaches that Christ knew all things which can be acquired by the active intellect. Not that all natural objects came *directly* within reach of His sense-perceptions, but from a few sensations, because of the perfection of His faculties, He was able to infer a multitude of truths. He did not know all things from the beginning of His mortal life but only when He had reached a period which St. Thomas designates as *perfecta aetas* (ibid., art. 2). Dr. Pierse understands these words of St. Thomas to signify that our Lord at some period had acquired the sum-total of all human knowledge, after which He could not learn any new natural truths.

Against this opinion, Dr. Pierse contends that Christ continued really to increase in experiential knowledge until the very end of His mortal life, and even then He had not acquired all truths that can possibly be learned by the human mind. His arguments are these: (1) the intellect, by its very nature, is a *growing* faculty. Hence it is derogatory to the perfection of Christ's intellect to suppose that it ever ceased to acquire *new* knowledge. (2) Sacred Scripture says that Christ "learned obedience by the things that He suffered" (Heb. 5:8). But His suffering continued until the last moment of His life. (3) There are many natural truths which could not have been deduced from our Lord's actual sense-perceptions. Many facts of astronomy and medicine are dependent for their acquisition on instruments which were invented centuries after Christ's mortal life. Many truths of botany and zoology can be learned only by observations in various lands which He never visited. He know all things that can be deduced by the human mind from first principles, or from the actual experiences of His mortal life,—His intellect was not hampered by slowness or want of resourcefulness; nevertheless it seems more probable that even at maturity He had not attained the maximum of human knowledge.

The opinion proposed by Dr. Pierse is not a new one. It has been defended in the past by Durandus (Dist. XIV, qu. 4),

Marsilius (Qu. X, art. 2), Cardinal Toletus (Quaest. XII, a. 1) and, among modern theologians by Jungmann (*De Verb. Incarn.* n. 246) and Van Noort (*De Deo Redemptore*, n. 113). Dr. Pierse's third argument seems its strongest defence. To the first argument it may be replied that the perfection of the intellect demands *action*, but not necessarily *growth*,—that the mind cannot be called inactive, provided it continues to perceive, and judge, and reason, even though its object be truths already acquired. The text quoted as the second argument need not necessarily refer to Christ's Passion, but may apply to the sufferings of His earlier years. But so weighty is the argument based on the impossibility of Christ's naturally receiving sufficient sense-impressions to produce all human knowledge that Cajetan (Comm, Qu. XII, a. 1) Lepicier (*De Incarnatione*, p. 461), Paquet (Disp. III), Satolli (Qu. XII), in defence of the " omniscience theory " have suggested that various objects, naturally beyond the reach of His faculties, were presented to His senses by the ministry of angels. This supposition, however, seems to multiply miracles unnecessarily.

Moreover, it may reasonably be doubted whether St. Thomas, in attributing *all* natural knowledge to our Blessed Lord meant the *absolute* plenitude of human wisdom. May not his words signify a *relative* omniscience, in the sense that Christ acquired all the knowledge that the human mind could obtain *from those particular sense-impressions which He actually experienced*? At any rate this is the meaning which Van Noort, a staunch defender of St. Thomas, draws from the Saint's teaching: "After Christ's faculties had sufficiently developed (the *perfecta aetas* of St. Thomas?) His acquired knowledge at every period of His life was perfect in the sense that He always knew all things which it was fitting He should know in accordance with the time and the place. Moreover from the sense-perceptions which He experienced He derived all the knowledge that could be acquired from them by the active intellect." (*De Deo Redemptore*, n. 113.)

Dr. Pierse then proceeds to analyze the transcendent power of Christ's human mind. It possesses, he says, the two essential characteristics of genius—spontaneity and originality. The former quality is especially manifest in His appropriate parables and figures, chosen on the spur of the moment to

illustrate His divine doctrine. The hunger of the multitude for material bread immediately suggests to Him the discourse on the Heavenly Bread of the Holy Eucharist (John 5). Beside the well of Jacob He vividly portrays divine grace as a limpid fountain of water springing up unto life everlasting (Jno. 4: 14). Beneath the bright rays of His genius all earth becomes a parable of heaven. The wind that blows where it lists, the lilies of the field, the birds, the sheep, the wolves, and above all, man with his varied interests and occupations—all are employed by Him to emphasize and illustrate His sublime teaching. And though His analogies are the homeliest and most simple, yet they are always marvelously dignified.

The other quality of Christ's human genius—originality—forced His contemporaries to admit that never did man speak as He. In striking contrast to the Jewish teachers with their rigid conventionalities and traditions, He laid stress on the essentials of religion—the love of God and the neighbor. His originality is most evident in the paradoxical form in which His doctrines are often stated. He that loses his life shall find it. The contrite publican is better than the austere Pharisee. He that is greatest shall be as a servant. The very keynote of His doctrine—the disregard of things temporal and the supreme valuation of things eternal—was the utter reversal of the Jewish idea of the Messianic Kingdom.

The last part of Dr. Pierse's article is devoted to the solution of two difficulties often adduced against the perfection of Christ's human knowledge. Sacred Scripture relates (1) that Christ *wondered* (Matt. 8: 10), (2) that He asked questions (Mark 5: 30; 9: 20; etc.). Do not both of these denote some ignorance on the part of our Blessed Lord? Dr. Pierse answers that wonder is not necessarily an intellectual phenomenon denoting ignorance of some cause (as the Aristotelian philosophy held), but may be produced by anything new or unusual that gives a shock to one's ordinary knowledge. Replying to the other objection, that the questions put by Christ denoted lack of knowledge, Dr. Pierse states that some of these can be explained as rhetorical questions. Others, he concedes, may have been asked by our Blessed Lord with a view to learn some new truth. In regard to St. Thomas's teaching that it was incongruous for Christ, the Supreme Teacher, to learn

anything from men, Dr. Pierse admits the force of the argument in regard to *religious* truths which He was specially deputed to teach, but holds that it would not be incongruous for Christ to learn other matters, e. g. carpentry, from ordinary mortals.

This last opinion of Dr. Pierse is contrary to the common teaching of theologians. It is mentioned and refuted by Suarez (*De Incarnat.*, Comment. in Qu. XII, art. 3), whose argument seems very plausible. Although our Lord was primarily a religious teacher, His dignity as a divine Person, and the Eternal Wisdom of God made it incongruous that, even as Man He should learn anything from men; for to learn from another always implies some inferiority. Further confirmation seems to be given in John 2:25: "He needed not that any should give testimony of man: for He knew what was in man." Better, therefore, to consider the questions put by Christ as intended, not for His own instruction but for the benefit of others.

The various opinions regarding Christ's experiential knowledge are a striking example of the widely different conclusions that may be reached by different minds, starting with the same fundamental principle. However, *in dubiis libertas*. It is by discussions of this nature that speculative theology develops and we perceive more clearly "the depths of the riches of the wisdom and of the knowledge of God" (Rom. 9:33).

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# Criticisms and Notes.

**THE CREDENTIALS OF CHRISTIANITY. By Martin J. Scott S.J., New York: P. J. Kenedy & Sons. 1920. Pp. 257.**

**THE FOUNDATION OF TRUE MORALITY. By the Rev. Thomas Slater, S.J. New York: Benziger Brothers. 1920. Pp. 88.**

The rational service of truth and the reasonable conduct of life are the pivots upon which man's orderly existence revolves; or rather, they are the two essential and inseparable aspects of that existence. There can be no *logical* faith divorced from loyal service, just as there can be no consistent love and service independent of faith. Here as always *nil volitum quin praecognitum*. Hence the vital connexion of the two books above.

*The Credentials of Christianity* lays the bedrock for the *Foundation of Morality*. Happily, each is from the hand of an expert in his respective domain. The author of the first has made his own the grounds of faith; the author of the second is a recognized specialist in the field of conscience.

Father Scott has previously given us two kindred studies which are in a measure preparatory to the present. *God and Myself* helps the religious inquirer to see the reasonableness and the general features of Catholicism. *The Hand of God* brings to him the fuller substance of the Catholic doctrine. *The Credentials of Christianity* analyzes and justifies the broader foundations upon which the foregoing treatments are based.

In the latter book the author adopts the same general method and style that have won for its predecessors so wide and so enthusiastic a reception. That method is as psychologically sound as it is up-to-date. It delves for the abstract in the concrete, the universal in the singular, the noumenon in the phenomena. "Nihil est in intellectu quod non fuerit prius in sensu". Christianity is a worldwide historical and an empirical fact. There was a time when it did not exist, though it was prefigured by prototype and heralded by prophet from the beginning of the human race. It was introduced into a world darkened by every form of philosophical, religious, and moral error and steeped in every thinkable sort of vice. It was warred against by the organized forces of the mightiest empire the world has ever known. Founded by a Jew who was crucified for the doctrines He proclaimed and the conduct of life He inculcated, it was introduced into the utterly antagonistic environment of Judaism and paganism and corrupted humanism. It not only conquered but it also converted its most virulent adversaries. It brought Jew and Gentile, Greek,

Roman and barbarian, freemen and slaves, philosophers and the unlettered, under the yoke of Christ. The humanly-speaking disproportionateness between the means and the end points logically to its divine origin, conservation, and propagation. The Hand of God is here: Christianity must possess divine credentials.

What these credentials are is examined in the book before us. The Gospels are proved to be authentic and veridical proclaimers of these credentials. Notably, Christ's self-resurrection, foretold by Himself and proved by unimpeachable witnesses, as well as His character and life and the work He accomplished are set forth as amongst the most striking of the Christian credentials. This is in a nutshell Father Scott's line of argument.

With the substance of it the student of the Christian evidences is, of course, familiar. In so far it is not new. The mode and style of presentation are on the other hand quite the writer's own. The author, as was shown by his preceding works, possesses almost an instinct for getting at the soul of facts and doctrines and of sending it right into the soul of his readers. He grips their common sense and forces them either to admit his facts and his truths, or else to vote themselves stupid or perverse. There is no escaping the power of his logic, a logic always backed up and made vivid by appeal to the plain man's every-day experiences and admissions. The whole is set forth in a style as clear as sunlight. Perhaps this very effort to be clear and convincing will seem to some to occasion a certain exuberant redundancy of statement. Father Scott not infrequently repeats himself. The same ideas, even the identical sentences recur again and again. However, he recognizes this himself, and he does it deliberately with a view of enforcing and driving home his ideas. He evidently believes in the pedagogical value of the *repetita juvant*.

While in this vein, we might call attention to one or two inaccuracies. Father Scott says, "If a thousand years ago you declared that the world was round, you would have been put down as crazy" (p. 50). Upon which we might observe that both St. Thomas and St. Augustine, not to omit the *Philosopher*, the latter more than two thousand years ago, taught the sphericity of our planet. Those who care to see the matter fully discussed may be referred to the March, 1918, number of this REVIEW. On the next page (51) we read that "the transition from monkey to man was the culmination of Darwin's theory. . . . Yet, some few years ago, if you did not believe in Darwinism, you were put down as unprogressive and ignorant. Today, the leading scientists of the world reject Darwinism. It was swallowed whole by some intelligent people because it was the diet they wanted. And yet with all the prestige of science, it has gone forever, like so many other similar certainties." Is this the fact?

Darwinism, as regards the hypothesis of *natural selection*, is for the most part rejected, but not in its aspects as *evolutionism*, including transition from monkey to man; in this wider extension it is, unfortunately, not rejected, we believe, by "the leading scientists".

*Sed quidquid sit de hoc*, the book is a noteworthy and a timely addition to the apologetical literature of Christianity. We have heard not a little recently of "the failure of Christianity". The cry comes usually from those who have either thrown aside their faith or have really never seriously studied or grasped the rational foundations thereof. For such and for all who seek to know how truly reasonable is the *obsequium fidei*, this straightforward, alert and arresting presentation of its credentials will be the right thing in the right place.

Father Slater lays "the Foundation of True Morality" broadly, if not deeply. The Christian religion furnishes, he begins by saying, the highest moral standard ever manifested to the world. Unfortunately, there are two fundamentally different conceptions of Christian morality—the Catholic and the Protestant. The immediate purpose of the book above is to place these opposite conceptions side by side. By contrasting them the reader will without difficulty discern which of the two provides a consistent and dependable basis for true morality. The points of contrast are six: man as a moral agent, legalism, casuistry, counsels as supplementing the precepts, sin, and lastly, grace. Under these headings the Protestant, and incidentally the rationalistic view, with their authoritative sources, are set over against the corresponding Catholic doctrines, likewise authoritatively established. The exposition of the opposing tenets is, of course, objective, discriminating, luminous, and untechnical. The discussion, if not very profound or detailed, is adequate for practical purposes and the requirements of the average intelligent reader.

It is an obvious advantage to have these points of controversy summed up so succinctly and lucidly, though we fear the impecunious may think the price they are asked to pay for it somewhat excessive.

**PENAL LEGISLATION IN THE NEW CODE OF CANON LAW (Liber V). By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L., President of St. Patrick's Seminary, Menlo Park, Cal., Professor of Moral Theology and Canon Law. Benziger Brothers: New York, Cincinnati, Chicago. 1920. Pp. 392.**

The recent legislation of the Church on the subject of ecclesiastical offences and penalties offers to the moralist and the lawyer, as

well as to the theologian and canonist, important helps, since it gives not merely the laws that must govern our responsibilities, but also a practically applicable theory by which we may determine the nature and extent of these duties. The chapter on Censures in our textbooks of Moral Theology and Canon Law has undergone considerable change. The prescriptions are more definite, eliminating thus the uncertainty of offence which was formerly beset with scruples for both confessor and penitent. There is, moreover, a wider scope in the application. The inequality and latitude formerly attached to the grant of faculties, with the powers of subdelegation, have been restricted in many cases, and priests are made more immediately dependent, in the exercise of non-pastoral functions, on the Ordinary.

Dr. Ayrinhac, whose volume on the Marriage Law was favorably commented upon in these pages, does his work in the present treatise with equal conscientiousness and practical realization of the needs of the American clergy. He analyzes rather than translates the Code and his comments are throughout marked by judicious discrimination in the use of authorities, a generous though just interpretation of terms of law and their application, and a manner of statement which makes the reader feel at ease amid the bewildering technicalities which enter into the subject of Penalties and Censures. The author has chosen a form of exposition which is useful both for the class-room and in the hands of canonists, inasmuch as it gives emphasis not only to the laws but to the principles which underlie them. He likewise lays stress upon the differences in former discipline and the present legislation, making the change intelligible and adaptable. These are the salient features of a commentary which in other respects takes its merits from the Code itself and will be found of real service to pastoral as well as legal interpreters of the common church law.

**ST. LUKE: THE MAN AND HIS WORK. By H. McLachlan, M.A., B.D., Lecturer in Hellenistic Greek in the University of Manchester. Manchester: At the University Press; Longmans, Green and Co.: London, New York, Calcutta. 1920. Pp. 324.**

None of the New Testament writers, with the exception perhaps of St. Paul, presents such an interesting personality as does St. Luke. Indeed it is only because of the graphic portrait which he draws of his friend, the Apostle of the Gentiles, that we know so much that is fascinating in the life of St. Paul. Accordingly there exists a rich literary store of incidents referring to St. Luke's career and labors as an apostle. Plummer and Rushbrooke, Harnack and Ramsay, with a host of followers outside the Church, and Knabenbauer,

Schanz, Fillion, Vigouroux, Buonaccorsi, not to speak of the numerous commentators on the third Gospel, have written with an engaging and all-sided appreciation of "the beloved physician" which would appear to leave little more to be said either in the way of attractive portraiture or critical evaluation of the man as a writer. Nevertheless our author manages to make his sketch thoroughly informing by offering a partly new point of view of the evangelist's activity. Catholics justly maintain a rigorous attitude toward the conclusions of the so-called higher criticism, unless these are supported by undeniable testimony outweighing a tradition of many centuries, and reaching back to Apostolic times and to witnesses trustworthy alike for their knowledge and their honesty as historians. The deductions of experimental criticism, however plausible when applied to historical documents of less sacred content, do not suffice to make us alter accepted data which an unequalled religious care in the preservation of the sacred volumes vouches for as trustworthy. Professor McLachlan, though he builds on the basis of purely scientific criticism, does not lack that reverence for the sacred books which respects the demands of a traditional faith. Whilst we do not encounter any important reference to Catholic authority in the matter of exegesis or historical criticism in the volume, the author exhibits evident sympathy with faith in the teaching of the Apostle. His solutions of textual problems are not based simply upon internal evidence, but take due account of accredited tradition and of the variants, so as to discriminate carefully between genuine text and interpolations.

The bulk of the volume deals with the story of St. Luke as the man of letters, his knowledge of the Greek, Hebrew and Aramaic languages, upon the use of which depends much of the value and true sense of the third Gospel and the Acts. There are supplementary sketches of St. Luke as an editor, as a theologian, as a humorist, as letter-writer, reporter and diarist. The background of scenic action is completed by the company of his friends and collaborers, Mark, Paul, Barnabas, Aristarchus, Philip the evangelist and his daughters, Manaean and Mnason, Gallio and the Roman and Corinthian people. A graphic realism pervades the picture and makes us appreciate the third Gospel and the Acts as a contemporary contribution to the polemics between Jews and Gentiles.

Separate discussion is reserved for the beginning of the sixth chapter in which the episode of "Sabbath-breaking" occurs. The apocryphal "Wisdom of Solomon" and—most important among disputed attributions to the Lukan Gospel—the pericope of the woman accused of adultery, which the Vulgate version assigns to St. John (8: 1-11), are fully discussed. Our author gives good reasons for the inference that the story was originally part of the third Gospel,

and that there are indications of its having been partly incorporated in the apocryphal gospel to the Hebrews, which he is inclined to place at an earlier date than Catholic critics are wont to do. We, of course, maintain the inspired character of the pericope, but our commentators are divided in their estimate of the original placing, some holding that the writing is that of St. Luke; others attributing it to St. John, where it is now commonly found. As the Biblical Commission has expressed no decision on the subject, our students of the New Testament will find added light on the question in Professor McLachlan's well-written comments.

**MOSES AND THE MONUMENTS. Light from Archeology on Pentateuchal Times. The L. P. Stone Lectures, Princeton Theological Seminary, 1919. By Melvin Grove Kyle, D.D., LL.D., Newbury Professor of Biblical Theology and Archaeology in Xenia Theological Seminary. Bibliotheca Sacra. Oberlin, Ohio. 1920. Pp. 278.**

The publication, some years ago, by Professor Kyle, of *The Deciding Voice of the Monuments in Biblical Criticism,* whilst it may have left room for immediate criticism in details, gave promise of the further light to be derived from the study of Egyptology, by students who hold to the integrity and inspired character of the Old Testament which was being systematically discredited by the rationalistic school of higher criticism. Though Hebrew, as it is known to us from the days of Esdras, may have been the tongue in which the Israelites were accustomed to converse in Egypt, the writing of the oldest Biblical text known to-day was assuredly not the one adopted by Moses in committing his divine message to writing. That writing may have been syllabic or even alphabetic, so as to represent the sounds of the early Hebrew speech used by the patriarchs and their descendants from the East, but it was not the square form of characters which originated at a much later date, and with which we are familiar from the Massoretic or even the oldest Samaritan text. What that writing was is being illustrated by tablets, papyri, inscribed bricks, letterings and ideograms on columns, tombs and temples, dug from the ground, and bearing undeniable witness to the civilization, habits and activities of a literary, social and political life, long before the invention or use of Hebrew script such as we find it in the oldest copies of the Pentateuch.

Professor Kyle, with the aid of expert testimony from many parts, traces the literary characteristics of the Pentateuchal text and its connexion with Egyptian literature. This process covers the entire history of Israel from its known beginnings, its civil and religious development, through its tabernacle and temple services, together with the doctrines of which these things are a permanent expression.

The most telling facts revealed by this inquiry and comparison result in the conclusion that the tablets which Moses wrote for the people and which they took with them into the promised land were written in the Babylonian cuneiform of probably the Canaan dialect. There is ample and manifold evidence which would seem to support this theory. The Tel-el-Amarna tablets are the chief illustration of the sacred or literary style of Palestine. Another form of script, a native product, is represented by the Moabite stone, the Siloam inscription, and the Hebrew Calendar tablet from Gazer. Both styles may have existed for a considerable time side by side. As Babylonian cuneiform was certainly a part of the education of officials of the Egyptian government in the time of Moses, and for at least a century and a half before, it is hardly rash to assume that this was the script used by Moses and the elders in the desert immediately after the Exodus. This script was largely ideographic, like the mandarine writing of China to-day; and it might easily represent several different dialects spoken simultaneously. Edouard Naville has collated much evidence to corroborate this assumption, though there are scholars who take exception to some of his statements and who maintain the existence and use by Moses of an old Aramaic script which, being alphabetic, approaches more closely to the Hebrew of our Pentateuchal Code.

When we begin to realize how much the acceptance of a cuneiform original for the early books of the Bible helps us in solving difficulties, with which textual criticism has wrestled in vain, we are greatly inclined toward the theory of Naville, so long as we can consistently therewith maintain the inspired and canonical character of the sacred books. Professor Kyle offers us no little help in the matter by his present very readable volume which is characterized throughout by moderation in statement, and leaves intact the regard which we have for a living tradition vouched for as the continuation of the Divine Spirit in the Church and safeguarding the doctrinal and moral teaching which God meant to impart.

**A HISTORY OF THE VENERABLE ENGLISH COLLEGE, ROME. An Account of its Origin and Work from the Earliest Times to the Present Day. By Cardinal Gasquet. With illustrations. Longmans, Green & Co.: London, New York. 1920. Pp. 291.**

The English College in Rome is the offspring of a medieval hospice where, nearly two centuries before the "Reformation", pilgrims from England to the Holy City were cared for. It was dedicated to St. Thomas, and was itself the heir of a charitable institution serving the same purpose as far back as the days when the first

missionaries to England had inspired their converts with the desire to visit the center of Christendom that they might pay homage to the successor of St. Peter.

In the autumn of 1576 Dr. Allen, exiled from England with other notable Oxford ecclesiastics, who had just founded the seminaries of Douay and Rheims in France, sent some students to Rome, where Dr. Owen Lewis had gone to open an English seminary under the auspices of the Pope and of Cardinal Morone, protector of the English nation. These students found rooms in the English hospice, the charity of which thenceforth extended its aid to the intellectual as well as the spiritual and temporal needs of its visitors.

After about twenty years we find the college heavily in debt and the morale rather lax, under an Italian superior who failed to control the discipline. This gave rise to sundry disorders that provoked public attention. It was then that Father Parsons reëstablished order and brought the College, under the rule of the Jesuit Fathers, to a new life, though not without going through serious trials. Then followed the period during which the students were hailed as "Salvete, flores martyrum", and which gave the glorious host of confessors to grace the annals of the English Church during the following century.

With some interruption, "per varios casus et tot discrimina rerum", the College lived and produced good fruits until 1798, when its activity was altogether suspended. During the French occupation of Rome the College was turned into a military barracks. After the return of the Pope to the Holy City in 1818 the buildings were restored and the work of the seminary was resumed. In 1828 Dr. Wiseman, later Cardinal, became rector and by his learning and zeal won a new position for the College among the educational establishments of Rome. With the restoration of the English hierarchy the national seminary took on its normal course and has since been a continuous source of pride to Englishmen.

Cardinal Gasquet does not pretend to do more than give an authentic outline of the history of the College. He was able to consult reliable documents saved in the archives after the restoration in 1818. Besides official records, he has had at his disposal important MSS. and tracts and letters which date back to the sixteenth century and confirm the statements of earlier correspondence.

**FRANCISCANS AND THE PROTESTANT REVOLUTION IN ENGLAND. By Francis Borgia Steck, O.F.M. Franciscan Herald Press, Chicago, Illinois. 1920. Pp. 344.**

St. Francis and his order are subjects that always elicit a reverent

and affectionate interest in thoughtful minds disposed to study the interchange of history and culture with religious progress. Literature, art, science, since the thirteenth century, have shown the fruits of and paid their tribute to the seraphic spirit that inspired them. When the demon of revolt took possession of the political and intellectual leaders in Germany and England the cause was largely sought in the neglect and laxity of the clergy. If the sons of St. Francis could be charged with defection in isolated instances, they by no means furnished cause for the invidious charges lodged against them by their enemies. They were among the first to rally to the standard of reform at the Council of Trent where the sons of St. Francis represented a goodly half of all the leaders drawn from the various religious orders to aid the cause of reconstruction. The century that elapsed between the defection in 1520 of Luther, Calvin, Henry VIII, Elizabeth of England, and the solemn exaltation of the true reformers, SS. Ignatius, Francis Xavier, Philip Neri and Teresa, at their canonization in 1622, counted some five hundred confessors of the faith in as many martyred Franciscans. Of these facts much has been written with admirable grace as well as with historic truth by members of the Order like Fr. Cuthbert in England, Parkinson before him, and scholars like Hilarion Felder and P. Gaudentius in Germany, and by eminent historians, secular and religious, of other orders, notably the Benedictines. Fr. Steck summarizes the story of true reform in the Church so far as it was effected by members of the Franciscan Order, and sets at rest the misconceptions current in historical circles which are opposed to the ancient Mother of Christian civilization. His style is attractive and so makes the study of a critical period in ecclesiastical history all the more easy and convincing.

**FATHER MATURIN.** A Memoir with Selected Letters. By Maisie Ward. London: Longmans, Green and Co. 1920. Pp. 208.

The many friends and admirers of the late Father Maturin, both Catholic and non-Catholic, and notably among the latter, Anglicans, must feel indebted to Miss Ward for the present memoir. The biographical details mentioned are relatively slight, for the reason that Father Maturin spoke and wrote little about himself. Aside from a few letters addressed to his father during his Anglican ministry—letters in which he reveals his desire for the religious state and, when the latter was embraced, his sentiments as a Cowley Father—his correspondence mentions no events of any biographical interest. The record of his truest self is written in the countless souls of those whom he guided to light and peace by his spoken and, hardly less effectually, by his written word, his letters.

Those who heard him preach are hardly likely to forget the power of his torrential eloquence—his accumulating thoughts sweeping out from him and seemingly urged in their impetuosity by the single peculiar gesture which, as Miss Ward observes, seemed to snatch the words as they came to his lips and to throw them from him, as if speech were too slow a means of expression. The secret of his success as a preacher arose largely from the power which is so abundantly manifested in the letters embodied in the present volume. That power lay in his insight into human souls and his equally profound sympathy with their difficulties. An illustration of this, told by Monsignor Benson, is given in the pages before us: "Monsignor Benson used to tell the story of a young man who, after hearing Father Maturin preach, came to him full of wrath, saying: 'All that I told you was in the strictest confidence. How could you repeat it to Father Maturin!' Monsignor Benson assured him most solemnly that he had not repeated a word. 'But you must have told him. He knew all about me; he preached *at* me the entire time.' And Monsignor Benson had the greatest difficulty in persuading his friend that he had not betrayed his confidence."

It is this double gift of insight and sympathy that reflects itself most vividly from the letters that make up the bulk of the *Memoir*, and which constitute the value and the charm of the collection. Father Maturin seemed to be able to get right into the minds of the persons with whom he corresponded, to grasp their point of view, to feel their problems and perplexities, and to say the right word in the right place and time. This being the case, it is no wonder that so many people sought light and guidance at his hands—boons that now are given a wider diffusion by the publication of his letters. One must regret that there are no letters relating to the ten years of Father Maturin's rectorship at St. Clement's Anglican Church, Philadelphia. During this period, though considerably engrossed with the financial situation of his church, he was a most popular preacher and director of souls, and they do say—*on dit*—that he had a wonderful gift for settling Roman doubts! Be this as it may, the drift of the spiritual direction imparted by the letters here compiled seems to have been invariably just and prudent. Conscience is always appealed to as the immediate guide of the perplexed mind, and until it in practically certain tones dictates a change of belief the individual must stay where he is; just as, when the Voice says "move", the listener must go forward.

To those who met the man only *en passant*, Father Maturin presented a certain independence, almost hauteur, and even brusqueness. Perhaps the trait was, at least in part, the limitations of a virtue, of that honest sincerity which, for the rest, we find illustrated by an

incident mentioned by Miss Ward concerning Father Maturin's relations with Cardinal Vaughan. The two churchmen were most friendly with one another; both were characterized by equal singleness of purpose and sincerity. In questions of policy, however, they often differed considerably. Father Maturin used to tell a story very characteristic of each. "They were out driving together one day, and the Cardinal was deploring the fact that the movement toward the Church in England was not more widespread. 'What do you think,' he asked Father Maturin, 'is the chief obstacle that keeps people back?' To which Father Maturin answered: 'If you want me to be perfectly frank with your Eminence, I should say it was yourself.' The Cardinal, far from being offended at this, asked Father Maturin his reason for this view. In reply, Father Maturin pointed out that the Cardinal seemed in his public utterances to cast doubt on the good faith of so many Christians outside the Catholic and Roman Church. To one who had lived among them as he himself had done, their good faith did not admit of the faintest doubt, and a general line of *intransigeance* only served to hurt their feelings unnecessarily and prevent them from drawing nearer to the Church. Of the High Church position in particular the view of the two men was diametrically opposed, the Cardinal regarding it as a dangerous and specious substitute keeping men back from the Church, Father Maturin looking on it as a teacher of Catholic truth educating them gradually to receive the fulness of truth in the Church" (p. 53).

Obviously, much can be said on both sides of this question, for, in fact, each side possesses a measure of truth. Anglicanism, or High-Churchism, naturally and actually does satisfy many minds, especially the emotional and non-logical. On the other hand, the more intellectual, the more determined and consistent characters are—under divine grace, of course—almost temperamentally obliged to go beyond the Anglican position to Rome. To the latter group belonged the subject of this memoir.

**GESCHICHTE DES DEUTSCHEN VOLKES vom XIII Jahrhundert bis zum Ausgang des Mittelalters. Bd. VI. Politische Geschichte Deutschland's von 1197 bis 1227. Von Emil Michael, S.J. B. Herder Book Co.: St. Louis, Mo. 1915. Pp. 512.**

Among the important publications in the field of ecclesiastical history delayed through the war in Europe from reaching the United States is the continuation of the monumental work of the Jesuit Father Emil Michael, detailing the history of the German people during the thirteenth century. The sixth volume, under the title "Politische Geschichte Deutschlands vom Tode Kaiser Heinrich's

VI bis zum Ausgang des Mittelalters (Erstes Buch)," deals with one of the most momentous periods of papal history, when the policy of Barbarossa and his son Henry had largely succeeded in placing the Italian states north and south under the control of the German empire. The struggles of Innocent III against the imperious Guelph Otto, and those with Alphonso of Leon and Philip II of France to safeguard the rights of the Holy See, his efforts to launch a successful crusade once more to wrest the Holy Sepulchre from the hands of the Mussulmans, and his energetic legislation in the Lateran Council to curb the attempts of the Albigensians and Waldensians who threatened to destroy the faith of Catholic Europe and the authority of the Church, are depicted by Father Michael with a masterly and impartial pen. His estimate of Innocent as one of the greatest pontiffs and rulers of all ages is supported by the authority of non-Catholic historians like Gregorovius, but he throws fresh light from many sources on the acts that form the basis of this judgment. Similarly does he deal with the pontificate of Honorius III, who, together with Innocent, forms the ecclesiastical bond that holds together the strands of the imperial history from the death of Henry VI for the next thirty years. One of the outstanding though secondary figures in the great drama of those days is the vigorous personality of Archbishop Engelbert I of Cologne, not only as a churchman of the best type but as a power that held in check the civil rule, and directed the influences of the imperial government toward the good of the people.

**A MEDLEY OF MEMORIES. Fifty Years' Recollections of a Benedictine Monk. By the Right Rev. Sir David Hunter Blair, Bart, M.A., sometime Abbot of Fort Augustus. London: Edward Arnold. Pp. 316.**

An old Etonian friend once said to the writer of these memoirs: "Cudgel that excellent memory of yours and write down everything that you remember of our contemporaries; it will interest lots of people." The request related to school life at Eton and no doubt the author's associates in that life must be delighted with what is here revived. Happily, however, the recollections range far beyond the days when Hunter Blair, the Eton lad, was initiated into the mysteries of the Horatian ode by a companion's rendering of "Maecenas, atavis edite regibus—O Maecenas, but your grandfather was eaten by Kings." For this delightful *Medley of Memories* opens with Daintie Davie, "a flaxen-haired and black-velvet-frocked boy" of three, rocking on his grandfather's knee by the glowing hearth of his ancestral home in southwestern Scotland, while it ranges over a half-century of a life which, if not marked by stirring events or

wonderful achievements, was influenced by countless personages, scenes and incidents which moulded and enriched it in the countless ways that reflect themselves in the experiences so charmingly reproduced in these reminiscences.

The author disclaims, indeed protests against, writing an autobiography. Nevertheless he brings together the materials out of which another hand acquainted with his inner life might, without great difficulty, construct a biography. The outstanding events can be grouped according to place, round Eton, Oxford, Rome, Fort Augustus, Brazil, and Oxford once more. Between the times, with their various religious and scholastic occupations passed in these localities, there was much traveling in many countries, the description of the scenes, and the meetings with distinguished personages on these journeys forming some of the most interesting and entertaining portions of the book.

Sir David was received into the Church by the saintly Redemptorist Father Edward Douglas on Maundy Thursday, 25 March, 1875, and entered on his Novitiate as a Benedictine monk at Belmont, 7 December, 1878. One would like to have been told something of the motives and processes that led up to these most important events. The determination, however, to shun autobiography probably restrained the author from unveiling the most sacred episodes of his life.

Although it would be interesting to quote here some of the many clever passages in which the narrative abounds, we can afford space simply for a few extracts from the author's account of his experiences in Brazil, since these are likely to be of principal interest to the present reader. Sir David came to Pernambuca, in 1896.

> "Orlinda was the oldest house in Brazil belonging to the Benedictine Order, which from one cause and another had so far fallen from its original fervor and prosperity in that great country, that one of its own chroniclers, so far back as 1833, had not hesitated to describe it as *decadente, agonizante, e moribundo*. Some fifty monks, mostly old and infirm, then formed the entire Brazilian Congregation; and when, twenty years later, the Imperial Government prohibited the admission of novices by all religious orders, the extinction of Benedictinism in Brazil seemed inevitable. At the fall of the Empire in 1889 about a dozen monks alone survived, including eight abbots keeping watch and ward each in his own isolated monastery. Monastic observance had, of course, ceased to exist; and the State understood to be only awaiting the demise of the last remaining religious, in order to step in and appropriate their derelict possessions."

This sad condition of the Benedictine Communities was but a typical instance of a widespread religious collapse. Olinda had become little more than a city of ruined sanctuaries and abandoned shrines.

> "The old cathedral still reared its low, massive towers on the summit of the hill; and the great Jesuit college, although the good fathers who founded it had long been driven from its palm-girt walls, still served as the diocesan seminary. Down below, in the middle of the town, the *matriz* or parish church, in charge of a single priest, was held sufficient to supply the spiritual needs of fifteen thousand souls. But at every turn, as one wandered up and down the steep grass-grown streets, one encountered some deserted monastery or unused church — the long-silent bells still hanging in the tottering towers, the great carved doors falling from their rusty hinges, and noisome insects weaving their webs about the dust-covered and desolate altars. Some of these abandoned sanctuaries were still used by the poor people for their own devotions, though no clergy served them. Entering one soon after my arrival, I found a group of three generations, from grandparents to babes in arms, gathered before Our Lady's altar. It was the beginning of her month of May; and these poor folk had brought their tapers and lit them before the shrine, and were singing together, in their pathetic contralto, the hymn to the Blessed Virgin with the refrain which they loved: 'No ceo, no ceo, com minha Mae "starei"!'"

However, when in consequence of the separation of Church and State which followed on the establishment of the Republic, the Church recovered her lost freedom, a revival of religious fervor began to set in. Grandually in ever-increasing numbers the people were brought to frequent the sacred rites, which they had so long neglected or ignored. Confessionals were thronged, communicants became frequent and devout, and large and attentive congregations at every public service, and a general revival of religious observances and Christian practice ensued. It is gratifying to get the latter, the brighter side, of the picture of religion in South America from so reliable a witness as Sir David. The darker is more frequently presented to us.

The volume is illustrated by a number of drawings about which tastes may lawfully differ. While not perfectly descriptive, they are suggestive of the spirit that informs the objects and scenes which they represent.

# Literary Chat.

Few, if any, works of biographical and historical value have appeared in recent times that may be compared with *The Life of John Marshall,* by the Honorable ex-Senator Albert J. Beveridge (four volumes, 8vo; Houghton Mifflin Company, Boston). For comprehensiveness, for mastery of the facts bearing upon or illustrative of the central figure, for wealth of documentary sources, for natural and graphic portraiture, the work easily stands apart, a tribute worthy of the manly integrity and civic virtues of the illustrious statesman and a monument to the scholarship and literary culture of the author. We wish it fell within the scope of the present REVIEW to dwell at length upon the historical features and merits of this work, as rich in material as it is sumptuous in form. Since, however, it lies outside the lines to which the REVIEW is devoted, the most that can be done here is to recommend it to the clerical body, particularly to priests, students and religious teachers whose professional studies or personal interests touch upon its field.

That field, it need hardly be noted, is necessarily broader than the personal life of Chief Justice Marshall. It embraces, of course, the political and historical environment in which his career was passed and upon which the volumes throw considerable light.

Of special interest is the chapter devoted to the State Conventions wherein the ratification of the Federal Constitution was so fiercely debated and for which Chief Justice Marshall fought so strenuously and which he interpreted so wisely. The opposition dropped not infrequently from the dramatically patriotic into the bombastically ridiculous. Perhaps the mention of one or two instances of this may not be out of place here. Time and again a National Government was held up as involving a kind of foreign yoke and the protest takes on a shape like the following: "I beg the indulgence of this honorable body," [the Massachusetts Convention] implored Samuel Nason, "to permit me to make a short apostrophe to Liberty. O Liberty! thou greatest good! thou fairest property! with thee I wish to live—with thee I wish to die! Pardon me if I drop a tear on the peril to which she is exposed: I cannot, sir, see this brightest of jewels tarnished—a jewel worth ten thousand worlds; and shall we part with it so soon? O no." And Mr. Nason was sure that the people would part with this brightest of jewels if the Constitution was adopted. As to a standing army, let the Constitutionalists recall Boston on 5 March, 1770. "Had I a voice like Jove," cried Nason, "I would proclaim it throughout the world; and had I an arm like Jove, I would hurl from the globe those villains that would dare attempt to establish in our country a standing army."

This is just one of the abounding apostrophes. The following are still more pathetic. The reporter thus records one of General Thompson's efforts: "Here the General broke out into the following pathetic apostrophe: 'O my country, never give up your annual elections! Young men, never give up your jewel.' John Holmes showed that the Constitution gave Congress power to 'institute judicatories' like 'that diabolical institution, the *Inquisition.*' '*Racks,*' cried he, 'and *gibbets,* may be amongst the most mild instruments of their [Congress's] discipline.' Because there was no religious test, Major Thomas Lusk 'shuddered at the idea that the Roman Catholics, Papists, and Pagans might be introduced into office, and that Popery and the Inquisition may be established in America'; and Singletary pointed out that under the Constitution a 'Papist, or an Infidel, was as eligible as a Christian'."

Against such mighty opposition was the palladium of our liberties borne forward to victory. *Tantae molis erat Americanam condere gentem!*

The Fidelity Mutual Life Insurance Co. (Philadelphia) issues a

pamphlet with the title *Capitalism and State Control of Capital*, by Professor William Cole of Harvard. The fourteen pages of the slender booklet contain a condensed wealth of sane, economic wisdom, happily conveyed, such as one could get only by much digging into the hidden beds of "the dismal science". Professor Morse holds the balance evenly, weighing justly the rights and duties of capital as well as of the State and the individual respecting the control of it, but deciding that the right of the individual is heavier than that of State control.

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To the timely series of brochures on the Irish Question issued by the Friends of Irish Freedom (National Bureau of Information, Washington, D. C.), Father Geary of the Catholic University, Washington, D. C., contributes a short paper which, for all its brevity, tells "the story of a confiscated country" graphically and pointedly and shows that, despite the mass of so-called ameliorative legislation, little more than half the native tenants of Irish land have so far been able to buy back the property wrested from them, and that the British Government stands to make a profit on the whole transaction.

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The same series of pamphlets contains an *Answer to the Rev. Dr. McDonald's* recent book, *Some Ethical Questions of Peace and War with Special Reference to Ireland*. The answer is from the able, though in this case somewhat caustic, pen of the Director of the National Bureau, Daniel T. O'Connell, LL.D. It is a rather severe arraignment of the learned and keen-minded Dunboyne Professor. Whatever is to be thought of Dr. McDonald's views on the Irish Question, so accomplished a writer as he could hardly with justice be said to have wielded an "unskilled pen", any more than so acute a moralist would be likely "to ensconce himself in a nest of fragments of political wisdom and rags of ethical theory" (p. 10).

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A propos of the recent agitation in Canada to facilitate divorce throughout the various provinces, Father Caslas Forest, O.P., Professor of Theology in Ottawa, has written an excellent little manual entitled *Le Divorce* (Imprimerie "Le Droit"). Within the compass of about one hundred and fifty pages he sums up the relations of divorce to the natural law, the social order, and the Church. There is also a brief historical sketch of divorce in Canada and a critique of the measures recently agitated. The whole is a succinct summary and a luminous presentation of a timely subject.

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Pietro Marietti (Turin, Italy) publishes a useful little volume, *Praxis Ordinandorum*. It replaces the long used Togni, and instructs the young cleric in all that concerns the ecclesiastical steps which lead to the sacred priesthood. The matter is not treated in the didactic fashion to which clerics are accustomed, but throughout breathes the spirit of devotion whence comes the reverence demanded for the sacred functions. The historical references, no less than the conformity in the prescriptions to the new Code of Canon Law, make it a reliable and greatly helpful manual for the seminarist preparing for ordination. The catechetical form of question and answer make it suitable also for the examiners and directors of spiritual retreats.

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The *Lateranum* is a periodical publication of monographs and essays embodying the lectures and instructions of the professors at the Lateran Seminary known as the *Pontificio Seminario Romano Maggiore*. The two parts issued during the current year are an eight-page monograph by Professor Emil Hoenning O'Carroll, "In Aristotelicam causae efficientis definitionem". A later issue is "De Recognitione Principiorum Criticae Textus Novi Testamenti", by the Biblical scholar Michael Hetzenauer, O.M.C. In this essay the author explains his agreement with the principles of Biblical criticism advanced by Adolph Harnack and opposed by the modern school of critics represented by Caspar René Gregory in his effort to establish a uniform method of studying the New Testament. Our learned Capucin discusses

in the first place the nature and scope of New Testament criticism and then compares the various opinions on the subject, which leads him to side with Professor Harnack.

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*The Brazen Serpent*, by the Rev. John A. McClorey, S.J., is a collection of six sermons preached in the Jesuit church of Detroit during the Lent of 1919. The purpose of the series is indicated in the choice of title, showing the saving office of the Church, which perpetuates that of the lawgiver Moses in the desert. The particular topics under which the subject is arranged are characteristic of modern social life and bear the titles "Profanation of Love", "Monopoly of Wealth", "Safeguards of Marriage", "Religion and Culture", "Heroism and Mediocrity", "Sorrow for Sin". The writer reveals accurate insight into the methods of the double life led by many Christians almost unconsciously. His language is well chosen, direct, and often vividly poetic. (B. Herder Book Co.: St. Louis, Mo.)

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The Spanish theologian and exegete, P. A. Fernandez, S.J., writes as a separate issue of *Biblica* (April, 1920), "La Critica Reciente y el Pentateuco", in which he restates the position of the Pontifical Biblical Commission in its declarations of the Mosaic authorship and historicity of the Pentateuch. The defence is directed chiefly against the interpretation of the abbé Touzard, Professor at the Paris Institut, who in a recent issue of the *Dictionnaire Apologétique de la Foi Catholique* (Fasc. XV, 1919) and in the *Revue du Clergé Français* (1 Sept., 1919) exceeds the concessions that may be made in regard to the documentary theory assumed by the Higher Criticism of late years. The same test is applied to the Book of Joshua, which modern critics attempt to group under a common reference as the Hexateuch.

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*De Religiosis et Missionariis Supplementa et Monumenta Periodica*, by the indefatigable P. Arthur Vermeersch, S.J., was interrupted at the beginning of the war, when it had reached its eighth volume of quarterly issues, two years completing a volume. It now reappears in an issue of 365 pages comprising the documents of the Sovereign Pontiffs Pius X and Benedict XV, and the S. Congregations during the last four years, together with an Index chronologicus et alphabeticus which makes the whole serviceable as a reference manual on topics of conventual and missionary interest. (Bruges: Carolus Beyaert.)

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The recent multiplication of Catholic Historical Reviews has no doubt quickened and widened interest in the origin and development of the Church in the various parts of this country. One of the more notable products of this laudable spirit is a neat little volume called *Catholic Beginnings in Kansas City, Missouri*, by the Rev. Gilbert J. Garraghan, S.J. (Chicago: Loyola University Press.)

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It is a plain, straightforward narrative of pioneer life a century ago in Western Missouri; a story of sacrifice and courage in the founding and fostering of the Church by the early settlers, French and American, under the headship of the first missionaries, secular and religious; a story that will interest in the first place the descendants and the later successors of the pioneers, but one that must inspire admiration in every Christian or priestly soul attuned to ideals of heroic devotedness.

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The retreat given at Lourdes on the occasion of the National Pilgrimage of 1919 (20-24 August) has recently been published in book form by Pierre Téqui (Paris) under the title *Nos Tributs de Gloire*. The National Pilgrimage is always an inspiring event at Lourdes, but that of 1919, being an occasion of collective thanksgiving, was especially solemn, and the discourses rose in elevation of thought and sentiment to a height and power befitting the sublime event. There are eleven in all, each developing some aspect and application of "glory". When we have said that the orator was the eloquent and scholarly Bishop of Chalons, Mgr. Tissier, nothing need be added in commendation of *Nos Tributs*.

The same untiring preacher and writer has prepared a collection of moral addresses to college students—*Le Bon Esprit au Collège.* The book will prove helpful to directors and teachers of youth.

Priests who have occasion to give retreats to young people, children especially, will find a course of instructions, with supplementary readings, entitled *Retraits de Première Communion Solennelle* decidedly useful. The matter is meatful, fundamental and practical — available indeed for a retreat at any time, though of course more directly applicable to the occasion for which the instructions were prepared. There is an unusually well-digested analytical outline of the discourses, the points standing out in such relief as to make the contents apprehensible almost at a glance. The author is the Abbé Millot, Vicar General of Versailles. (Paris: Pierre Téqui.)

# Books Received.

## THEOLOGICAL AND DEVOTIONAL.

THE CREDENTIALS OF CHRISTIANITY. By Martin J. Scott, S.J., author of *God and Myself, The Hand of God,* and *Convent Life.* P. J. Kenedy & Sons, New York. 1920. Pp. xi—257. Price, $1.50; $1.60 *postpaid.*

THE BRAZEN SERPENT. By the Rev. John A. McClorey, S.J., University of Detroit. B. Herder Book Co., St. Louis, Mo., and London. 1920. Pp. 182. Price, $1.50.

HOW TO ASSIST THE DYING. With Short Prayers. James B. Cotter Co., Denver. 1920. Pp. 30. Price, *postpaid:* $0.15; $1.50 a dozen.

THE SACRIFICE OF THE MASS: An Inexhaustible Fountain of Grace. A Short Treatise by the Rev. John Henry, C.SS.R. B. Herder Book Co., St. Louis, Mo., and London. 1920. Pp. 62. Price, $0.15.

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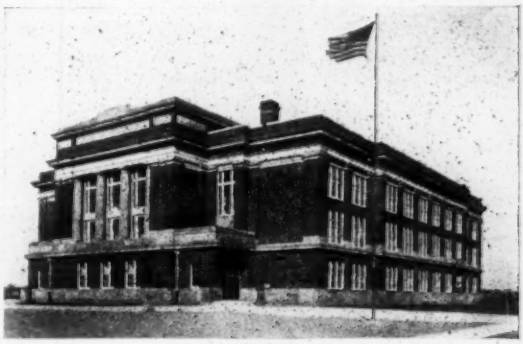

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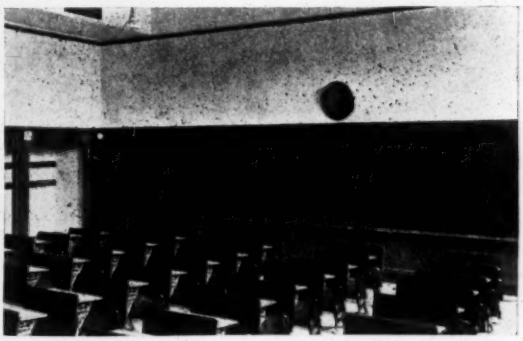

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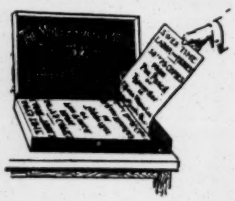

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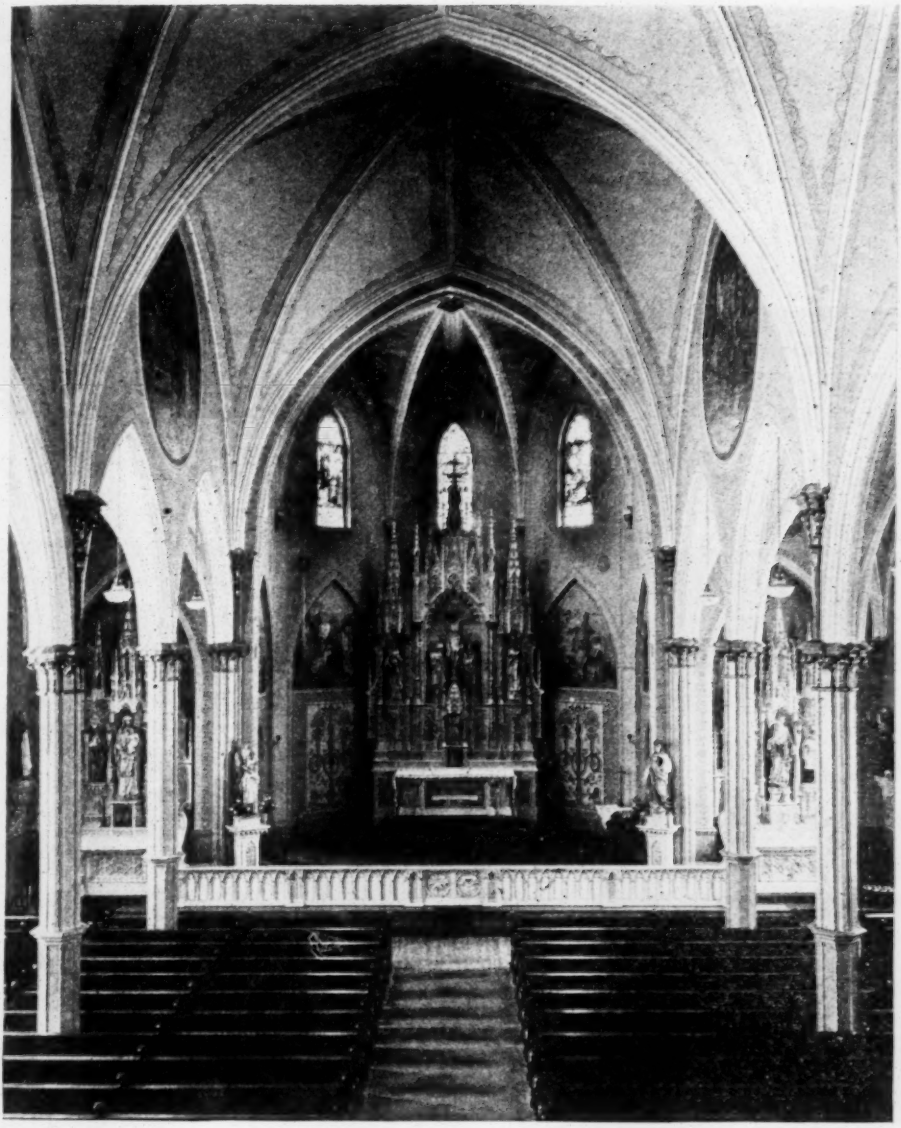

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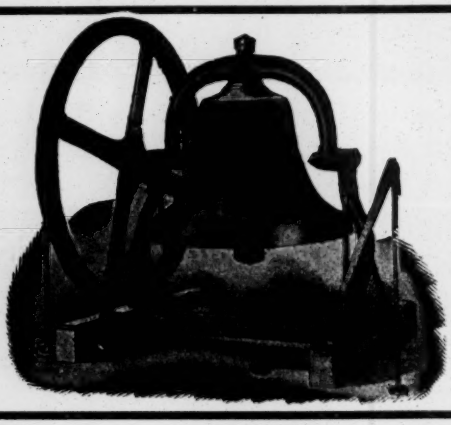

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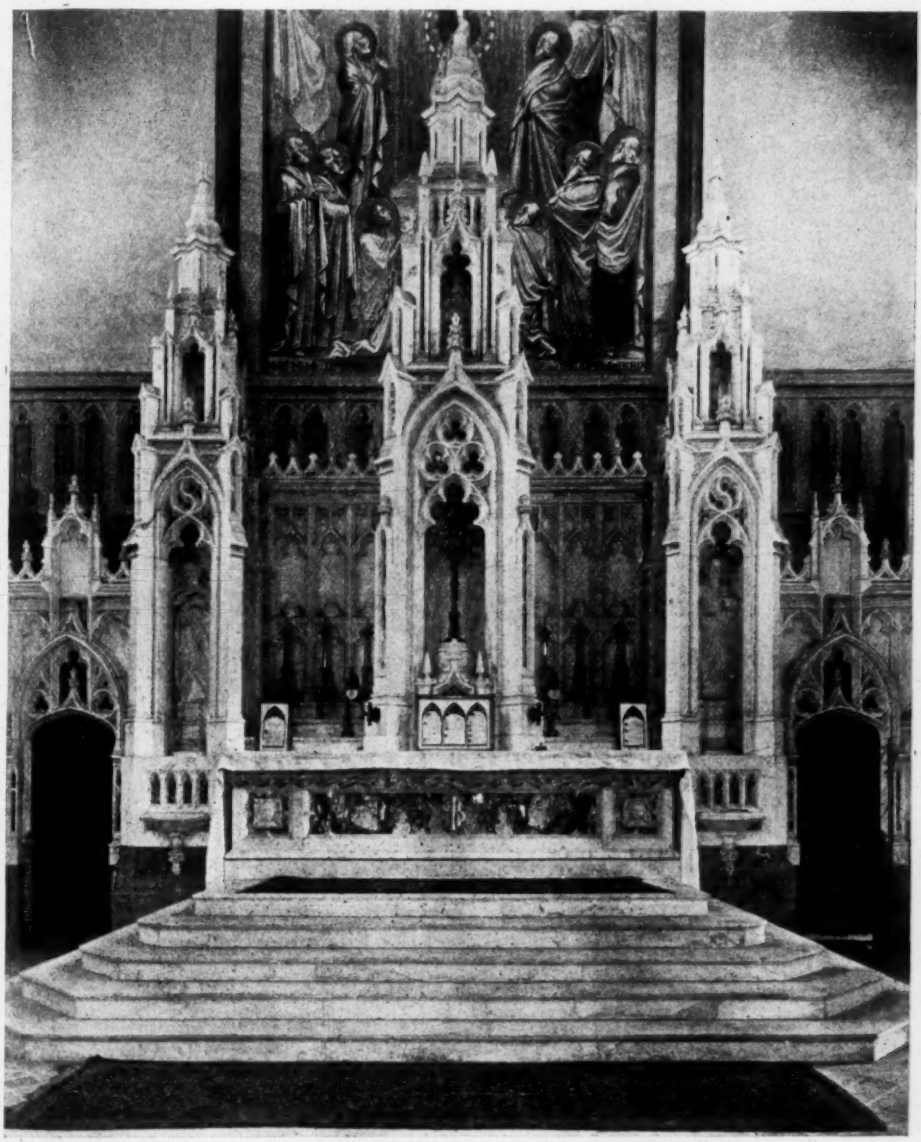

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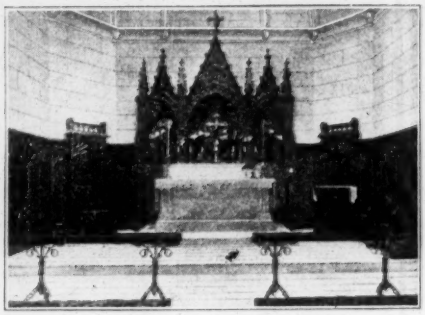

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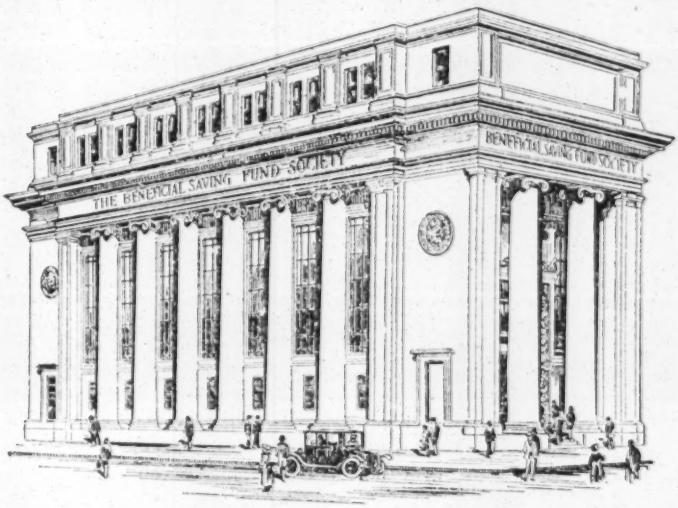


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**This large catalog FREE to clergymen and buying committees**

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## N. SHURE CO.

**Wholesale Notions, Variety Merchandise**

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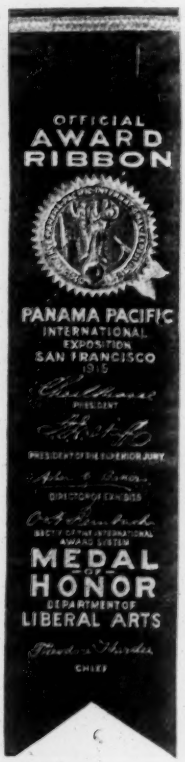


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**is acknowledged to be the highest grade and most extensively used organ blower in existence. Many thousands of the finest and best organs in Catholic churches are operated by**

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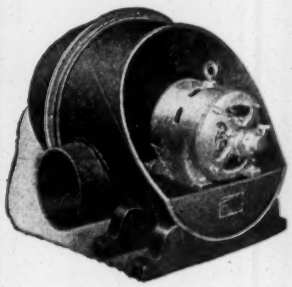

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**Winners of the highest awards at Jamestown and Panama Expositions**

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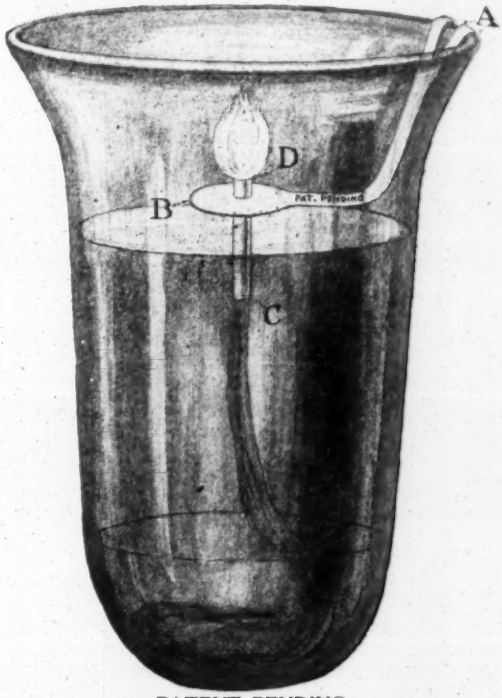
# *Ten-Day Sanctuary Oil*

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The leading Church Supply Houses throughout the United States are selling the ***Ten-Day Sanctuary Oil*** which is the best recommendation it could receive, and is a guarantee to you of its perfect burning qualities.

## Odorless, Smokeless and Fireproof

burns continuously, with our ***Patent Taper,*** without attention.

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D. B. Hansen & Sons, 27 N. Franklin St.
Matre & Co., 76 W. Lake St.
CLEVELAND, OHIO; D. Gielink, 1129 Superior Ave.
COLUMBUS, OHIO: John W. Winterich, 55 E. Main St.
DAYTON, OHIO: Catholic Library Store, 411 E. 5th St.
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Our goods are very attractive and our prices exceedingly low.

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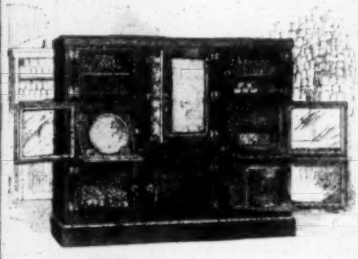

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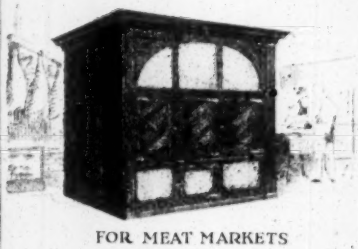

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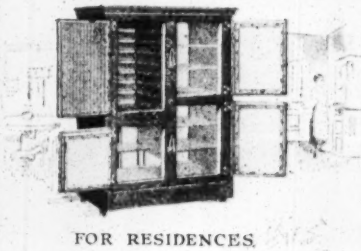

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*A Safe Investment at all Times—*

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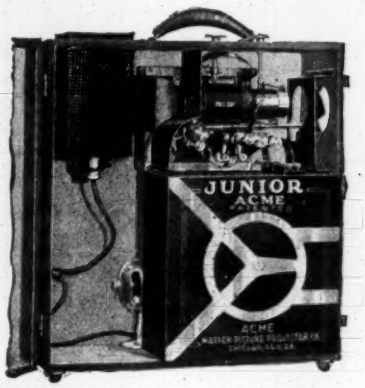


The Junior Acme, Motor driven, can be stopped to show still pictures, fully equipped with every mechanical feature of advantage.

**Price $135.00**

PARISH entertainments are always successful when motion pictures and

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The superior quality of the Acme's construction and design, are an assurance to its users that they will obtain the best results from the pictures they are using.

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In providing all Church Equipment from the simple wall tablet to the most artistic and beautifully carved figures in wood, we maintain the highest standard of quality.

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YOUR Parish entertainments can be made to ***draw*** and to ***pay*** if you use the DeVry Portable Projector to show good motion-pictures. ***The financial results will be remarkable !***

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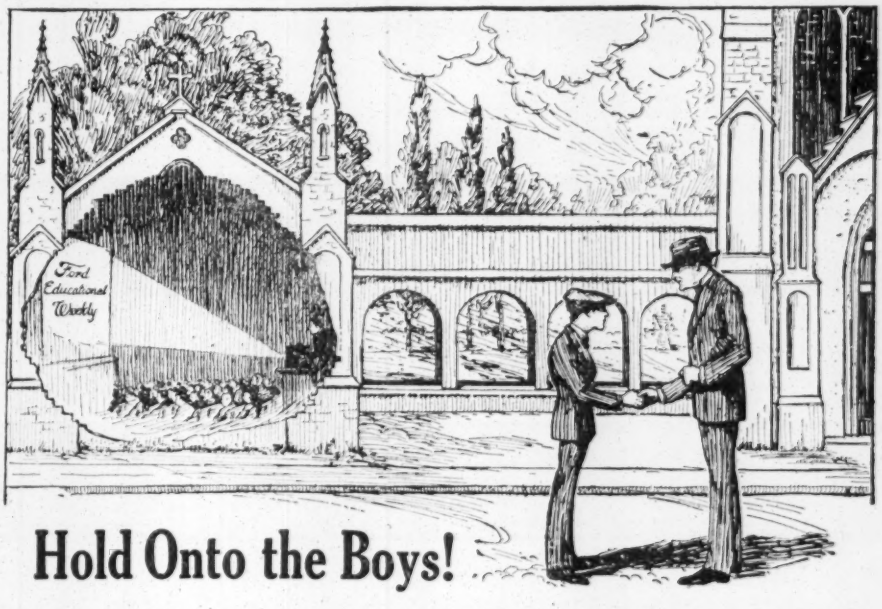


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All young folks enjoy motion pictures. In fact, the world has gone mad after "movies." Why then do not the clergy run educational, religious and entertaining motion pictures right in the Parish Houses? Many priests are already doing it.

If you want to hold onto the boys, equip the Parish House for showing high grade, uplifting, educational motion pictures; instructive and entertaining in a thousand helpful directions. Visual instruction helps you tell old and young what you want them to know.

Anticipating this world need, the Ford Motor Company has been building the Ford Educational Weekly, a library of educational films, to which every Parish House in America ought to be a subscriber. The Ford Weekly adds a new film each week on travel, history, industry, science, home life and the like. The films are distributed by the ***Goldwyn Distributing Corporation*** from 22 leading cities.

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Every Priest owes it to himself to know all about the Ford Educational Weekly—the greatest Church aid of the Era. And if you will fill out and mail the coupon below, and couple it with a letter if the coupon does not cover your needs, we'll instantly answer.

***If your Parish House has no Projector, or a poor one, we will assist you to get in touch with the best Projector made.***

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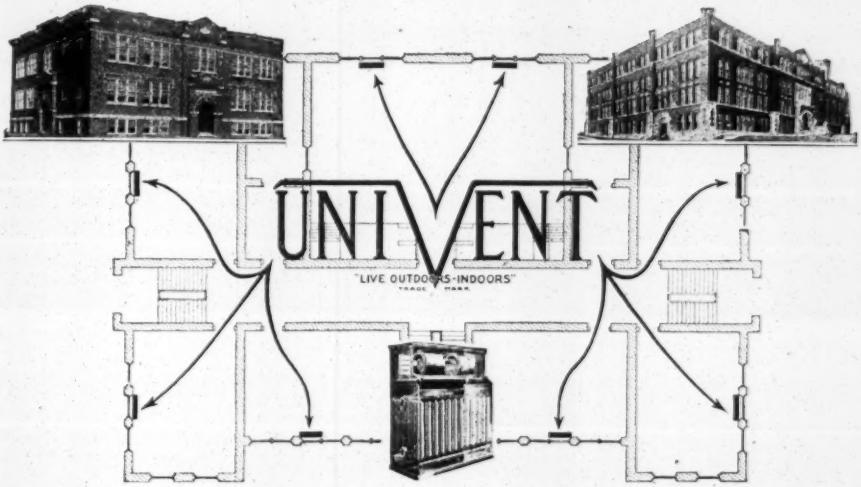


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## CAN NO LONGER BE DEFEATED

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It has been evolved from principles as simple as opening a window to let the air in.

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Send for our Catalog and Engineering Data Book. You will learn more from a scientific standpoint from these two carefully prepared books than from any other two sources—full of hard boiled facts. Write.

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Please send me complete catalog and information describing the Univent. I am interested in heating and ventilating.

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Name .....

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## *"The Oil That Burns"*

ARE You having trouble with your Sanctuary Oil? Is it burning Satisfactorily? HANSEN'S EIGHT DAY SANCTUARY OIL burns eight days.

This is true of the last can in the case as well as the first can. We guarantee this Oil to the LAST CAN.

KNOWING something of the trouble and anxiety the old Sanctuary Oil has given, we feel confident that our EIGHT DAY SANCTUARY OIL will be welcomed by the Clergy.

We will state frankly that it is the best oil obtainable at any price and we back up our statement with a full guarantee, that if the oil does not give entire satisfaction you may return it at our expense and the trial will cost you nothing.

**Hansen's Eight Day Wicks should be used when burning this Oil**

Price of Case containing 52 cans . . $25 00
One Box of Wicks . . . . . .75

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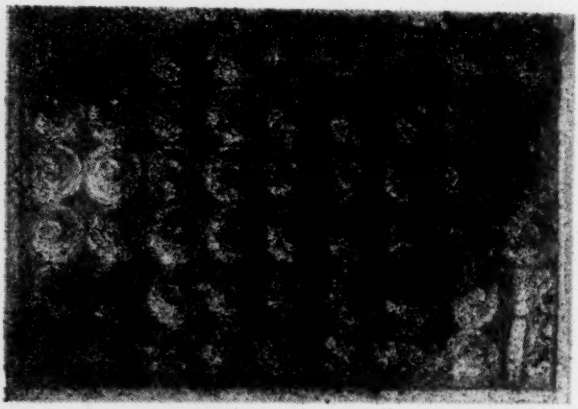
**The cost of Hansen's Eight Day Sanctuary Oil is less than 7 cents a day**

**Our Guarantee.**—If the Oil does not give entire satisfaction return it to us and we will give you credit for the entire case.



*This cut shows a case containing 52 cans of Hansen's Eight Day Sanctuary Oil, and a special compartment to hold the wicks.*

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**This Card Gets Results**

**To Support the CHURCH Is a Duty. Advertise the Fact It Pays**

First brought to the attention of the Reverend Clergy in December, 1919, and within three months accepted by eighty-nine churches.

### They Say it is One Hundred Per cent Efficient

WE CLAIM IT IS THE SOLUTION TO

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Send for a free copy of this system; it covers many of the problems confronting pastors today. It is practical and will be interesting reading.

A feature of this system lies in the fact that it will not be necessary to "educate the people up to it." They will appreciate the combination holder for two reasons, the individual name card, and the holder attachment for hats, muffs, purses, etc. The new combination holder was designed for use with the system and is an improvement on our regular hat holder; it is small, neat and if desired, finished to match the pews.

**An Individual Reserved Seat**

**Is an Incentive to Single Persons to Rent Single Seats**

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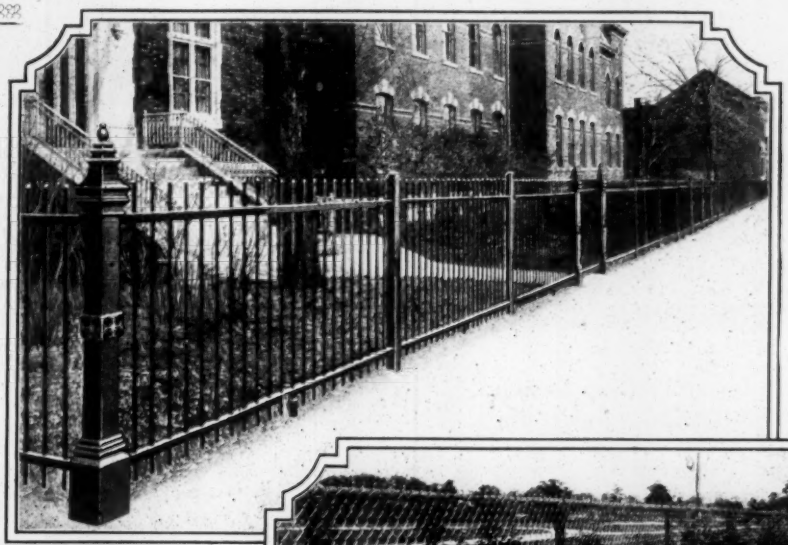
## Fence *In Wire or Iron*



For Churches, Residences, Schools, Parks, Hospitals, Institutions, Cemeteries, etc. Cyclone Fence is built in many beautiful patterns in wire or iron. Fencing, appropriate for any purpose, may be selected to harmonize with architecture of buildings and property surroundings.

Without obligation to you, our engineering department will render advisory service on all fencing problems. When desired, we erect fencing anywhere at nominal charge. Let us know your requirements. Literature sent free on request.

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## *A G&G Telescopic Hoist Provides a Modern Method of Ash Removal at St. Aloysius School, Chicago*

THIS SCHOOL—like many other Catholic institutions throughout the country—has solved its ash and rubbish removal problem through the use of a G&G Telescopic Hoist. This Hoist not only provides a *quicker*, *quieter* and *better* ash and rubbish removal, but it is actually paying for itself—in money saved—as it enables one or two men to do the work of as many as five men under the old methods.

G&G Hoists are made in various models—electrical and manual—any of which can be installed in old or new buildings where there is an opening (preferably 4 ft. square, but a smaller space can be used when necessary) in sidewalk, playground or alley. No need to excavate. Heel of Hoist rests on basement floor.

Open Hoistway is protected by automatically operating G&G Spring Guard Gates. Hoist telescopes below grade when not in use. Sidewalk doors *open and lock automatically—close and lock automatically*—by turn of telescopic handle.

***Investigate the G&G Hoist NOW—before the winter months arrive! Please tell us height of lift; quantity of ashes to be removed and how often; and whether cans are to be hoisted to sidewalk or high enough to dump directly into wagon alongside of Hoistway.***

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Our catalog is particularly designed to meet the needs of the school hall. You will save yourself money and annoyance by sending for it.

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**Warren H. Conover**

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The floor is easy to the tread, thoroughly sanitary, warm to the feet, etc. I might state further that in my estimation, it makes a most desirable flooring for work of this character.

Yours very truly,

(S) WARREN H. CONOVER

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*Recommend*

# MARBLELOID

*The Universal Flooring*

For all purposes where long-wearing qualities, beauty of appearance are paramount considerations. It is sanitary, being absolutely waterproof, and it is fireproof—and can't dust, rot or splinter.

**Marbleloid has been installed in hundreds of Catholic Churches and Institutions. The most economical flooring that can be laid. Write for booklet. Investigate.**

*Let Us Solve Your Flooring Problems*

THE MARBLELOID COMPANY

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Motion pictures are now available wherever there is electric light. No expensive, complicated installation necessary.

*The American Projectoscope*—the portable motion-picture projecting machine "without an apology"—is compact, simple, motor or hand driven, weighs only 19 pounds (25 with motor), throws a perfect picture 8 ft. or 80 ft. with wonderful brilliancy and uses any standard films. Can be reversed instantly to repeat any portion desired. Attaches to any electric light socket. Exclusive lens arrangement, eliminates fire danger. Shows any frame on a film as a "still," like a stereopticon.

The most practical machine ever offered for class-room work. Easily carried from class to class.

Ask for booklet giving full description, prices, etc.

**We are experts in the field of picture projection and shall be glad to help you work out any problem along this line**

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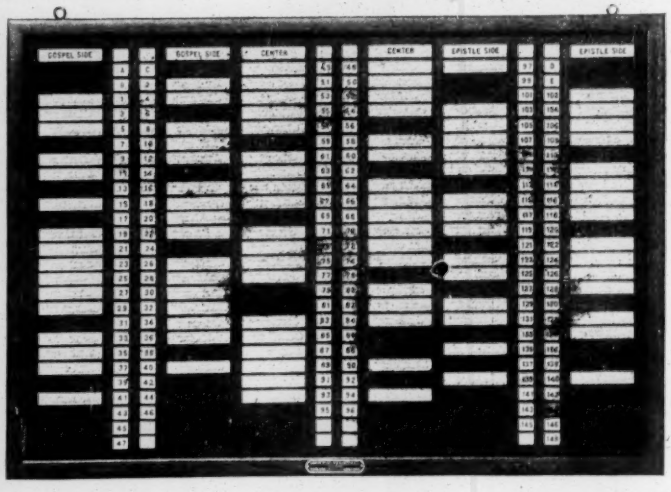
## Exhibitors Supply Company

**Educational Department, 1881 Transportation Bldg., Chicago**

(1273)

## PEW DIRECTORY




### Shows the Names of all Pew Renters

Should be placed in every Church. Is a convenience to visitors, and an incentive to members to become Pew holders.

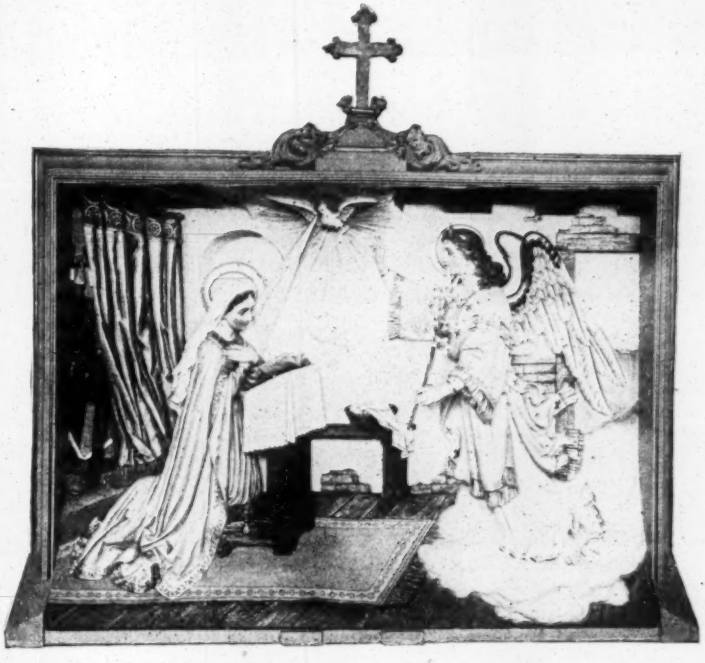
Made to order, according to the layout of the Pews in Church wherein they are to be used. Frames made to match any interior trim.

Upon receipt of arrangement and numbering of Pews, we will submit sketch and price.

## UNIVERSAL REGISTER CO.

Established 1903

**226-232 West Ontario St. Chicago, Illinois**



Annunciation Panel (Copyright 1920)

THE SCULPTOR owes a great debt to the Catholic Church; yet he has made some return, for in the very encouragement extended to him he has found the inspiration that made possible those marvels of his art that have done so much toward bringing to the worshiper a keener and more intimate appreciation of the glories of his Faith. Thus Art and Religion have become inseparably entwined in the most perfect communion the ages have witnessed—and one that will unquestionably endure forever.

So completely has this harmony been established that to think of one is almost to think of the other.

And when one thinks of Ecclesiastical Sculpture it is quite natural to think of BERNARDINI'S.

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Ecclesiastical Sculptors and Designers

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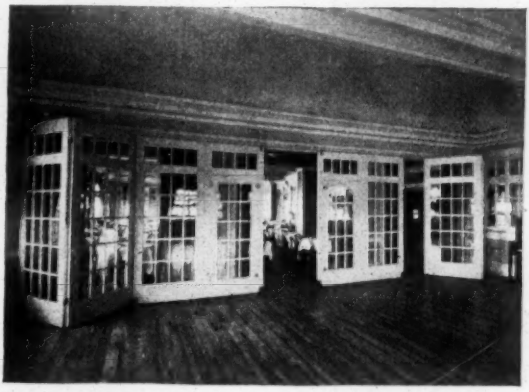

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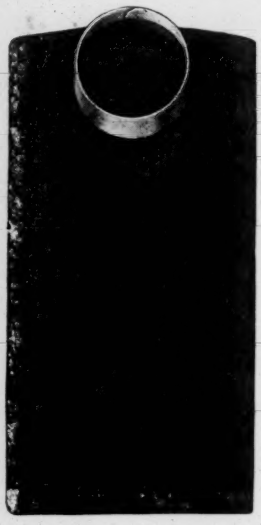

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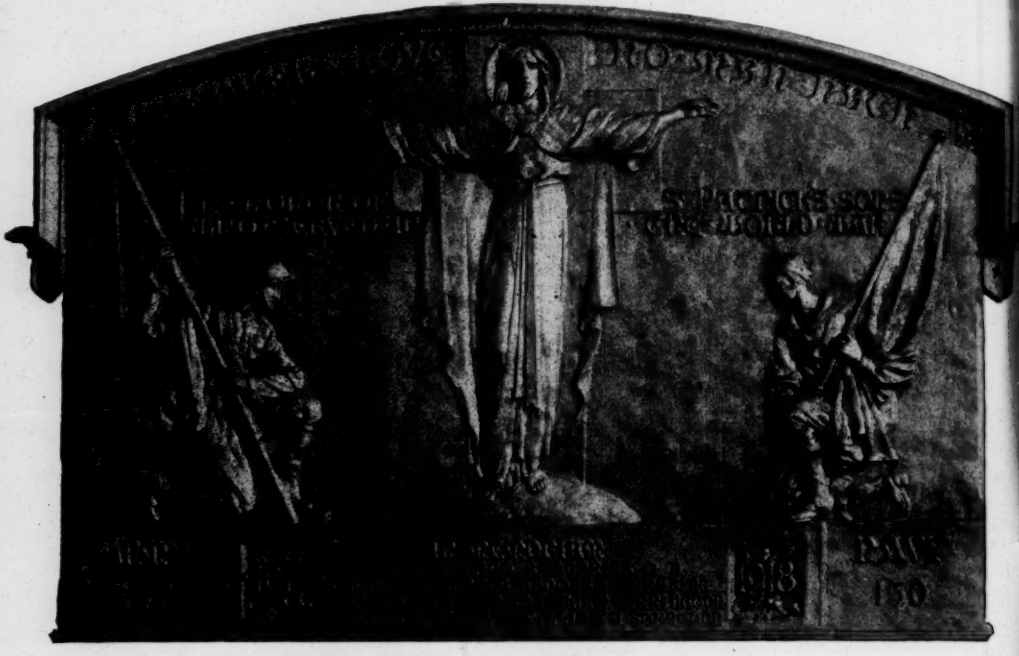

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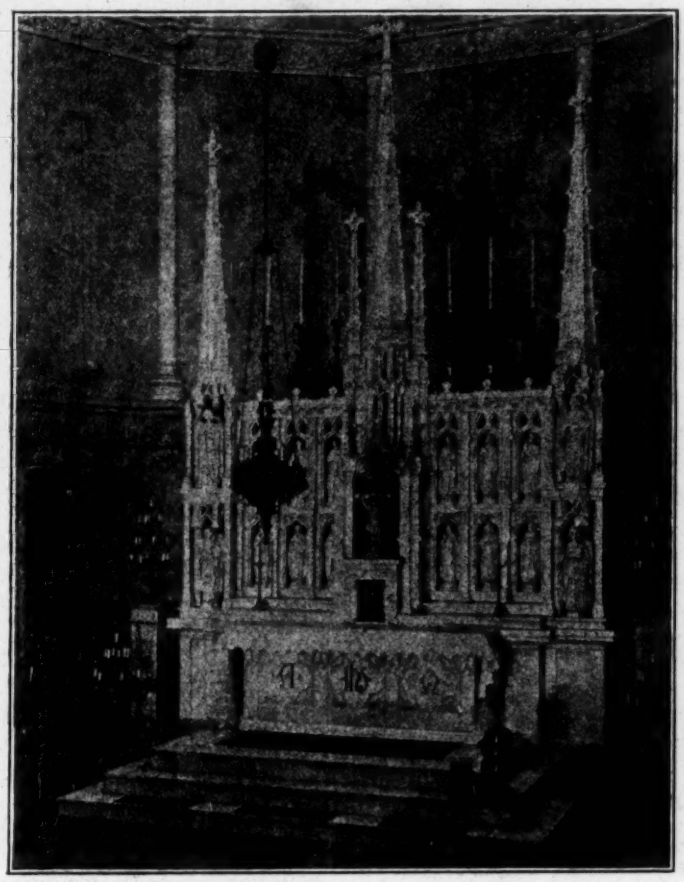

*Main Altar, St. Paul's Church, Washington, D. C.*
*Rt. Rev. Mgr. James F. Mackin, Pastor*
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